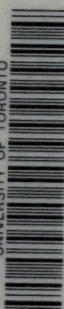
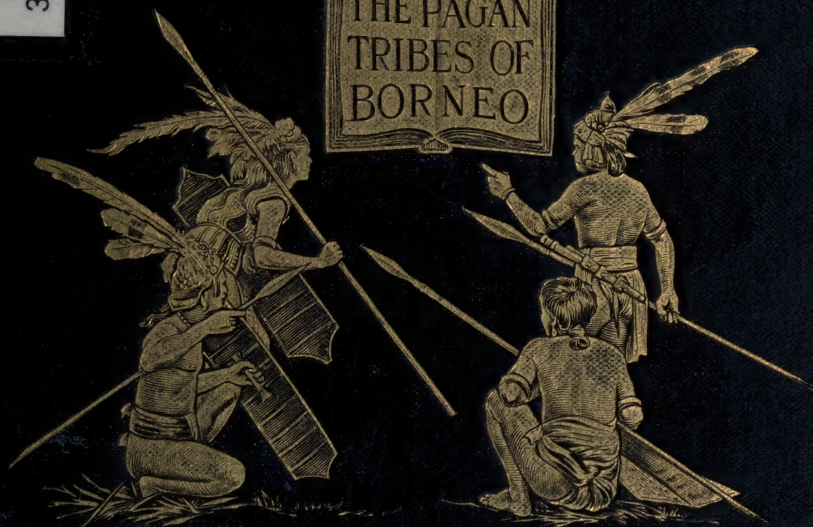


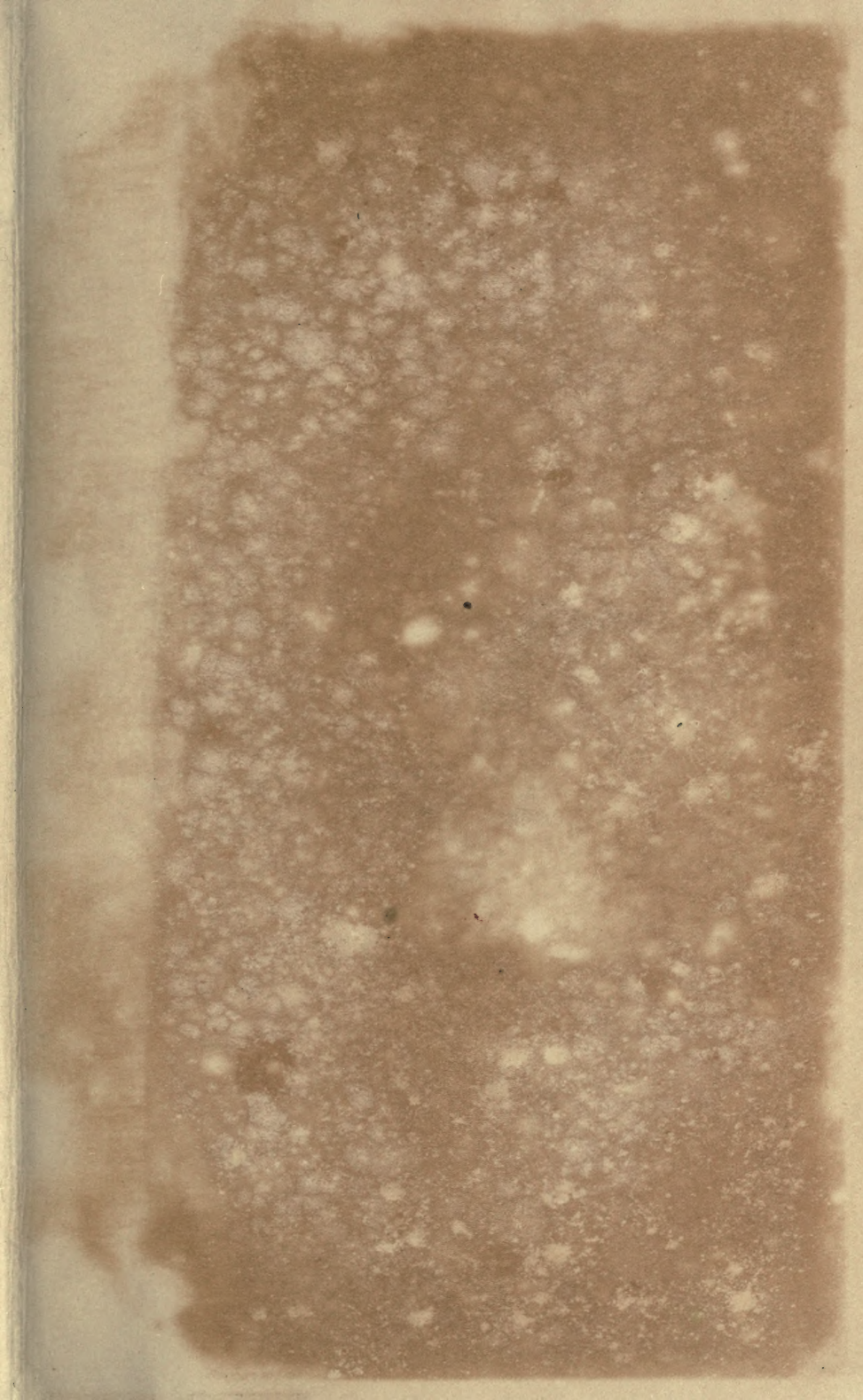
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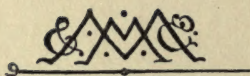
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THE PAGAN
TRIBES OF
BORNEO





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PLATE 122. KENYAH WOMEN HUSKING PADI.

THE PAGAN TRIBES OF BORNEO

A DESCRIPTION OF THEIR PHYSICAL
MORAL AND INTELLECTUAL CONDITION
WITH SOME DISCUSSION OF THEIR
ETHNIC RELATIONS

BY

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WITH AN APPENDIX ON THE PHYSICAL CHARACTERS
OF THE RACES OF BORNEO

BY

A. C. HADDON, D.Sc., F.R.S.

IN TWO VOLUMES

VOL. II

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MAPS

The Eastern Archipelago	<i>At end of Volume</i>
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CHAPTER XIII

IDEAS OF SPIRITUAL EXISTENCES AND THE PRACTICES ARISING FROM THEM

THE Kayans believe themselves to be surrounded by many intelligent powers capable of influencing their welfare for good or ill. Some of these are embodied in animals or plants, or are closely connected with other natural objects, such as mountains, rocks, rivers, caves ; or manifest themselves in such processes as thunder, storm, and disease, the growth of the crops and disasters of various kinds. There can be no doubt that some of these powers are conceived anthropomorphically ; for some of them are addressed by human titles, are represented by carvings in human form, and enjoy, in the opinion of the Kayans, most of the characteristically human attributes.

Others are conceived more vaguely, the bodily and mental characters of man are attributed to them less fully and definitely ; and it is probably true to say that these powers, all of which, it would seem, must be admitted to be spiritual powers (if the word spiritual is used in a wide sense as denoting whatever power is fashioned in the likeness of human will and feeling and intelligence), range from the anthropomorphic being to the power which resides in the seed grain and manifests itself in its growth and multiplication, and which seems

to be conceived merely as a vital principle, virtue, or energy inherent in the grain, rather than as an intelligent and separable soul.¹

It has been said of some peoples of lowly culture that they have no conception of merely mechanical causation, and that every material object is regarded by them as animated in the same sense as among ourselves common opinion regards the higher animals as animated. On the difficult question whether such a statement is true of any people we will not presume to offer an opinion; but we do not think that it could be truthfully made about any of the peoples of Borneo. It would be absurd to deny all recognition or knowledge of mechanical causation to people who show so much ingenuity in the construction of houses, boats, weapons, and a great variety of mechanical devices, such as traps, and in other operations involving the intelligent application of mechanical principles. These operations show that, though they may be incapable of describing in abstract and general terms the principles involved, they nevertheless have a nice appreciation of them. If a trap fails to work owing to its faulty construction, the trapper treats it purely as a mechanical contrivance and proceeds to discover and rectify the faulty part. It is true that in this and

¹ The following statement, which was written by us of the Kenyahs in a former publication, holds good also of the Kayans: "They may be said to attribute a soul or spirit to almost every natural agent and to all living things, and they pay especial regard to those that seem most capable of affecting their welfare for good or ill. They feel themselves to be surrounded on every hand by spiritual powers, which appear to them to be concentrated in those objects to which their attention is directed by practical needs; adopting a mode of expression familiar to psychologists, we may say that they have differentiated from a 'continuum' of spiritual powers a number of spiritual agents with very various degrees of definiteness. Of these the less important are very vaguely conceived, but are regarded as being able to bring harm to men, who must therefore avoid giving offence to them, and must propitiate them if they should by ill-chance have been offended. The more important, assuming individualised and anthropomorphic forms and definite functions, receive proper names, are in some cases represented by rude images, and become the recipients of prayer and sacrifice" (*Journ. of Anthropol. Institute*, vol. xxi. p. 174).



KENYAH ALTAR SHOWING LARGE ROUND STONES
KNOWN AS *BATU TULOI*.



PLATE 144. EGGS OFFERED TO THE OMEN-BIRDS
IN THE JUNGLE.

numberless similar situations a man's movements may be guided by his observation of omens; but if, after obtaining good omens, he has success in trapping, he does not attribute the successful operation of the trap to any activity other than its purely mechanical movements; though it may be, and probably in some such cases is, true that the Kayan believes the omen bird to have somehow intervened to direct the animal towards the trap, or to prevent the animal being warned against it. The Kayan hangs upon the tomb the garments and weapons and other material possessions of the dead man;¹ and it would seem that he believes that some shadowy duplicate of each such object is thereby placed at the service of the ghost of the dead man. This, it might be argued, shows that he attributes to each such inert material object a soul, whose relation to the object is analogous to that of the human soul to the body. But such an inference, we think, would not be justified. As with the Homeric Greeks, the principle of intelligence and life is not to be altogether identified with the ghost, or shade, or shadowy duplicate of the human form that is conceived to travel to the Kayan Hades. The soul seems to be rather an inextended invisible principle; for, as the procedure of the soul-catcher² shows, it is regarded as capable of being contained within, or attached to, almost any small object, living or inert. It would seem, then, that after death the visible ghost or shade of a man incorporates and is animated by the soul; and that the visible shade of inert objects is, like themselves, inert and inanimate.

There is, then, no good reason to suppose that the Kayans attribute life, soul, or animation to

¹ If the dead man possessed no sufficiently presentable garments, these may be supplied by friends. This last act of respect and friendship has not infrequently been permitted to one of us.

² See vol. ii. p. 29.

inert material objects; and they do not explain the majority of physical events animistically.

The spiritual powers or spirits may, we think, be conveniently regarded as of three principal classes :—

(1) There are the anthropomorphic spirits thought of as dwelling in remote and vaguely conceived regions and as very powerful to intervene in human life. Towards these the attitude of the Kayans is one of supplication and awe, gratitude and hope, an attitude which is properly called reverential and is the specifically religious attitude. These spirits must be admitted to be gods in a very full sense of the word, and the practices, doctrines, and emotions centred about these spirits must be regarded as constituting a system of religion.

(2) A second class consists of the spirits of living and deceased persons, and of other anthropomorphically conceived spirits which, as regards the nature and extent of their powers, are more nearly on a level with the human spirits than those of the first class. Such are those embodied in the omen animals and in the domestic pig, fowl, dog, in the crocodile, and possibly in the tiger-cat and a few other animals.

(3) The third class is more heterogeneous, and comprises all the spirits or impalpable intelligent powers that do not fall into one or other of the two preceding classes; such are the spirits very vaguely conceived as always at hand, some malevolent, some good; such also are the spirits which somehow are attached to the heads hung up in the houses. The dominant emotion in the presence of these is fear; and the attitude is that of avoidance and propitiation.



PLATE 145. A KLEMANTAN (BARAWAN) MAKING OFFERINGS OF EGGS TO THE GODS.

THE GODS

The Kayans recognise a number of gods that preside over great departments of their lives and interests. The more important of these are the god of war, *Toh Bulu*; three gods of life, *Laki Ju Urip*, *Laki Makatan Urip*, and *Laki Kalisai Urip*, of whom the first is the most important; the god of thunder and storms, *Laki Balari* and his wife *Obeng Doh*; the god of fire, *Laki Pesong*; gods of the harvest, *Anyi Lawang* and *Laki Ivong*; a god of the lakes and rivers, *Urai Uka*; *Balanan*, the god of madness; *Toh Kiho*, the god of fear; *Laki Katira Murei* and *Laki Jup Urip*, who conduct the souls of the dead to Hades.

Beside or above all these is *Laki Tenangan*, a god more powerful than all the rest, to whom are assigned no special or departmental functions. He seems to preside or rule over the company of lesser gods, much as Zeus and Jupiter ruled over the lesser gods of the ancient Greeks and Romans.

The Kayans seem to have no very clear and generally accepted dogmas about these gods. Some assert that they dwell in the skies, but others regard them as dwelling below the surface of the earth. The former opinion is in harmony with the practice of erecting a tree before the house with its branches buried in the ground and the root upturned when prayers are made on behalf of the whole house; for the tree seems to be regarded as in some sense forming a ladder or path of communication with the superior powers. The same opinion seems to be expressed in the importance attached to fire and smoke in prayer and ritual. Fire, if only in the form of a lighted cigarette, is always made when prayers are offered; it seems to be felt that the

ascending smoke facilitates in some way the communication with the gods.

While some gods, those of war and life, of harvest and of fire, are distinctly friendly, others, namely, the gods of madness and fear, are terrible and malevolent; while the god of thunder and those that conduct the souls to Hades do not seem to be predominantly beneficent or malevolent.

Laki Tenangan seems to be the supreme being of the Kayan universe. He is conceived as beneficent and, as his title *Laki* implies, as a fatherly god who protects mankind. He is not a strictly tribal god, for the Kayan admits his identity with *Pa Silong* and with *Bali Penylong*, the supreme gods of the Klemantans and Kenyahs respectively. In this, we think, the Kayan religion shows a catholicity which gives it a claim to rank very high among all religious systems.

Laki Tenangan has a wife, *Doh Tenangan*, who, though of less importance than himself, is specially addressed by the women. The god is addressed by name in terms of praise and supplication; the prayers seem to be transmitted to him by means of the souls of domestic pigs or fowls;¹ for one of these is always killed and charged to carry the prayer to the god. At the same time a fire is invariably at hand and plays some part in the rite; the ascending smoke seems to play some part in the establishment of communication with the god. As an example of a prayer we give the following. The suppliant, having killed a pig and called the messengers of the god, cries, "Make my child live that I may bring him up with me in my occupations. You are above all men. Protect us from whatever sickness is abroad. If I put you above my head, all men look up to me as to a high cliff."

Similar rites are observed on addressing *Doh*

¹ See vol. ii. p. 61.

Tenangan. The following was given us as an example, "Oh! *Doh Tenangan*, have pity upon me; I am ill—make me strong to-morrow and able to find my food."

The Kayans are not clear whether Laki *Tenangan* is the creator of the world. He does not figure in the Kayan creation myth.¹ There seems to be no doubt about his supremacy over the other gods; these are sometimes asked by Kayans to intercede with him on their behalf.²

As regards the minor departmental gods, it is difficult to draw the line between them and the spirits of the third class distinguished above. All of them are approached at times with prayers and with rites similar to those used in addressing *Laki Tenangan*. Several wooden posts, very roughly carved to indicate the head and limbs of a human form, stand before every Kayan house. When the gods are addressed on behalf of the whole household, as before or after an important expedition, the ceremony usually takes place before one of these rudely carved posts.³ But the post cannot be called an idol. It is more of the nature of an altar. No importance attaches to the mere posts, which are often allowed to fall away and decay and are renewed as required. A similar post may be hastily fashioned and set up on the bank of the river, if a party at a distance from home has special occasion for supplication.

An altar of a rather different kind is also used in communicating with the gods. It seems to be used especially in returning thanks for recovery of health after severe illness. It consists of a bamboo some four or five feet in length fixed upright in the ground. The upper end is split by two cuts at

¹ See vol. ii., p. 137.

² For the views of an individual Kayan on Laki *Tenangan*, see vol. ii., p. 74.

³ See vol. ii., p. 53.

right angles to one another, and a fresh fowl's egg is inserted between the split ends (Pl. 145). Leaves of the *Long* (a species of *Caladium*), a plant grown on the *padi* field for this purpose, are hung upon the post. These leaves serve merely to signalise the fact that some rite is going forward; they are also hung, together with a large sun hat, upon the door of any room in which a person lies seriously ill, to make it known as *lali* or tabu; and in general they seem to be used to mark a spot as pervaded by some spiritual influence, or, in short, as "unclean." The bodies of fowls and pigs sacrificed in the course of the rites performed before such an altar-post are generally hung upon sharpened stakes driven into the ground before it, *i.e.* between it and the house, towards which the post, in the case of posts of the former kind, invariably faces; and the frayed sticks commonly used in such rites are hung upon the altar-post. Such posts are sometimes fenced in, but this is by no means always the case (Pl. 144).

The Kayans seek to read in the behaviour of the omen birds and in the entrails of the slaughtered pigs and fowls indications of the way in which the gods responds to their prayers. For they regard the true omen birds as the trusty messengers of the gods. After slaughtering the pigs or fowls to whose charge they have committed their petitions, they examine their entrails in the hope of discovering the answer of the gods; and at the same time they tell off two or three men to look for omens from the birds of the jungle.¹ If the omens first obtained are bad, more fowls and pigs are usually killed and omens again observed; and in an important matter, *e.g.* the illness of a beloved child, the process may be repeated many times until satisfactory omens are forthcoming. Whatever may

¹ See Chap. X.



PLATE 146. BALAWING POLE ON THE LEFT, ALTAR-POST OF BALI PENYALONG ON THE RIGHT, AND IN THE MIDDLE A POST TO WHICH PIECES OF THE FLESH OF SLAIN ENEMIES HAVE BEEN SKEWERED AS THANK-OFFERINGS AFTER SUCCESSFUL WAR, SET UP BEFORE HOUSE OF LONG POKUNS (KLEMANTANS).

have been the origin and history of such rites, it seems to be quite clear that the slaughtering of these animals is regarded as an act of sacrifice in the ordinary sense of the word, *i.e.* as an offering or gift of some valued possession to the spiritual powers; for, although on some occasions a pig so slaughtered is eaten, those stuck upon stakes before the altar-post are left to rot; and the idea of sacrificing, or depriving oneself of, a valued piece of property is clearly expressed on such occasions in other ways; *e.g.* a woman will break a bead of great value when her prayers for the restoration to health of a child remain unanswered, or on such an occasion a woman may cut off her hair.¹

The custom of approaching and communicating with the gods through the medium of the omen birds, seems to be responsible in large measure for the fact that the gods themselves are but dimly conceived, and are not felt to be in intimate and sympathetic relations with their worshippers. The omen birds seem to form not only a medium of communication, but also, as it were, a screen which obscures for the people the vision of their gods. As in many analogous instances, the intercessors and messengers to whose care the messages are committed assume in the eyes of the people an undue importance; the god behind the omen bird is apt to be almost lost sight of, and the bird itself tends to become an object of reverence, and to be regarded

¹ The idea of giving up a valued possession to the god or spirit in order to appease or propitiate him seems to underlie a curious rite formerly practised by the *Jingangs*, a Klemantan subtribe living on the great Kapuas river. These people, like most of the peoples of Borneo, value their male children more highly than their female children. If a boy seems to be at the point of death, and if all other efforts to restore him have proved unavailing, the relatives would kill an infant sister of the boy, and would cause the boy to eat a small bit of the roasted flesh. The intention seems to be to appease some malevolent spirit that is causing the sickness; and the eating of the flesh seems to be considered necessary in order to connect the sacrifice clearly with the sick child.

as the recipient of the prayer and the dispenser of the benefits which properly he only foretells or announces.¹

We have little information bearing upon the origin and history of these Kayan gods. But a few remarks may be ventured. The names of many of the minor deities are proper personal names in common use among the Kayans or allied tribes, such as *Ju*, *Balari*, *Anyi*, *Ivong*, *Urai*, *Uka*; and the title *Laki*, by which several of them are addressed, is the title of respect given to old men who are grandfathers. These facts suggest that these minor gods may be deified ancestors of great chiefs, and this suggestion is supported by the following facts:—

First, a recently deceased chief of exceptional capacity and influence becomes not infrequently the object of a certain cult among Klemantans and Sea Dayaks. Men will go to sleep beside his grave or tomb, hoping for good dreams and invoking the aid of the dead chief in acquiring health, or wealth, or whatever a man most desires. Sea Dayaks sometimes fix a tube of bamboo leading from just above the eyes of the corpse to the surface of the ground; they will address the dead man with their lips to the orifice of the tube, and will drop into it food and drink and silver coins. A hero who is made the object of such a cult is usually buried in an isolated spot on the crest of a hill; and such a grave is known as *rarong*.

Secondly, all Kayans, men and women alike, invoke in their prayers the aid of *Oding Lahang* and his intercession with *Laki Tenangan*. That they regard the former as having lived as a great chief is clearly proved by the following facts: firstly, many Kayans of the upper class claim to be his lineal descendants; secondly, a well-known

¹ Cf. vol. ii., p. 75, for the statement of a Kayan on this question.

myth,¹ of which several variants are current, describes his miraculous advent to the world; thirdly, he is regarded by Kayans, Kenyahs, and many Klemantans as the founder of their race.

The Kenyahs also invoke in their prayers several spirits who seem, like *Odin Lahang*, to be regarded as deceased members of their tribe; such are *Tokong* and *Utong*, and *Pa Balan* and *Pliban*. From all these descent is claimed by various Kenyah and Klemantan subtribes; and that they are regarded as standing higher in the spiritual hierarchy than recently deceased chiefs, is shown by the prefix *Bali*,² commonly given to their names, whereas this title or designation is not given to recently deceased chiefs; to their names the word *urip* is prefixed by both Kayans and Kenyahs. The word *urip* means life or living; the exact meaning of this prefix in this usage is obscure, possibly it expresses the recognition that the men spoken of are, though dead, still in some sense alive.

A further link in this chain of evidence is afforded by the Kenyah god of thunder, *Balingo*. This spirit, it would seem, must be classed among the departmental deities, being strictly the Kenyah equivalent of *Laki Balari* of the Kayans; and all the Kenyahs and many Klemantans seem to claim some special relation to *Balingo*,³ while one Madang

¹ See vol. ii., p. 138.

² See vol. ii., p. 29, for usage of this word.

³ This relation is illustrated by the fact that among the charms and objects of virtue which the Kenyahs hang beside the heads in the galleries of their houses, or over the fireplaces in their rooms, are to be found in many houses one or two specimens of stone axe-heads. The original use of these objects is not known to the great majority of their possessors, who regard them as teeth dropped from the jaw of the thunder-god, *Balingo*. It is generally claimed that some ancestor found these stones and added them to the family treasures. A man who possesses such "teeth," carries them with him when he goes to war. The Madang chief *Tama Kajan Odoh*, mentioned in the following note as claiming descent from *Balingo*, possessed the unusual number of ten such teeth. The credit of having first obtained specimens of these stones from the houses belongs to Dr. A. C. Haddon, who discovered a specimen in a Klemantan house of the Baram basin in the year 1899. The existence of such stones in native houses in Dutch Borneo had been reported by Schwaner many years before that date.

(Kenyah) chief at least claims direct descent from him.¹

The last mentioned instance completes the series of cases forming a transition from the well remembered dead chief to the departmental deity, the existence of which series lends colour to the view that these minor gods have been evolved from deceased chiefs. The weakness of this evidence consists in the fact that the series of cases is drawn from a number of tribes, and is not, so far as we know, completely illustrated by the customs or beliefs of any one tribe.

There is, then, some small amount of evidence indicating that the minor gods are deified ancestors, whose kinship with their worshippers has been forgotten completely in some cases, less completely in others. If this supposition could be shown to be true, it would afford a strong presumption in favour of the view that *Laki Tenangan* also has had a similar history, and that he is but *primus inter pares*. For among the Kayans, as we have seen, a large village acknowledges a supreme chief as well as the chiefs of the several houses of the village; and in the operations of war on a large scale, a supreme war chief presides over a council of lesser chiefs. And it is to be expected that the social system of the superior powers should be modelled upon that of the people who acknowledge them.

On the other hand, none of the facts, noted in connection with the minor gods as indicating their ancestral origin, are found to be true of *Laki*

¹ When questioned as to this claim, he gave us at once without hesitation the names in order of the ancestors of nineteen generations through whom he traces his descent from Balingo. It is perhaps worth while to transcribe the list as taken down from his lips in ascending order:—*Kajan, Tama Kajan Odoh, Sigo, Apoi, Baun* (♀), *Odoh Sinan* (♀), *Along, Apoi, Laking, Laking Giling, Giling Sinjan, Sinjan Putoh, Putoh Ati, Ati Aiai Jalong, Balari, Umbong Doh* (♀), *Kusun Piau Balingo*. This succession of names, it will be noticed, is consistent with the custom, common to the Kenyahs and Kayans, of naming the father after his eldest child.



PLATE 147. WOODEN IMAGES SET UP BEFORE A KENYAH HOUSE AT THE APPROACH OF
AN EPIDEMIC OF CHOLERA.

Tenangan, except only his bearing the title *Laki*, which, as we have seen, is the title by which a man is addressed as soon as he becomes a grandfather. The name *Tenangan* is not a proper name borne by any Kayans, nor, so far as we know, does it occur amongst the other peoples. *Laki* in Malay means a male. The name is possibly connected with the Kayan word *tenang* which means correct, or genuine. The termination *an* is used in several instances in Malay (though not in Kayan) to make a substantive of an adjective. The name then possibly means—he who is correct or all-knowing; but this is a very speculative suggestion.

It is possible that the Kayans owe their conception of a supreme god to their contact with the Mohammedans. But this is rendered very improbable by the facts: firstly, that the Kayans have had such intercourse during but a short period in Borneo, probably not more than 300 years, (though they may have had such intercourse at an earlier period before entering Borneo); secondly, that among the Sea Dayaks, who have had for at least 150 years much more abundant intercourse with the Mohammedans of Borneo than the Kayans have had, the conception has not taken root and has not been assimilated.

The Kenyah gods and the beliefs and practices centering about them are very similar to those of the Kayans. This people also recognises a principal god or Supreme Being, whose name is *Bali Penylong*, and a number of minor deities presiding over special departments of nature and human life. The Kenyahs recognise the following minor deities: *Bali Atap* protects the house against sickness and attack, and is called upon in cases of madness to expel the evil spirit possessing the patient. A rude wooden image of him stands beside the gangway leading to the house from the

river's brink ; it holds a spear in the right hand, a shield in the left ; it carries about its neck a fringed collar made up of knotted strips of rattan ; the head of each room ties on one such strip, making on it a knot for each member of his roomhold. Generally a wooden image of a hawk, *Bali Flaki*, stands beside it on the top of a tall pole.

The Kenyahs carve such images more elaborately than the Kayans, who are often content merely to indicate the eyes, mouth, and four limbs, by slashing away with the sword chips of wood from the surface of the log, leaving gashes at the points roughly corresponding in position to these organs. The Kenyahs treat these rude images with rather more care than do the Kayans ; and they associate them more strictly with particular deities. The children of the house are not allowed to touch such an image, after it has been once used as an altar post ; it is only when it is so used, and blood of fowls or pigs sprinkled upon it, that it seems to acquire its "uncleanness."¹

Bali Utong brings prosperity to the house. *Bali Urip* is the god of life ; he too has a carved altar-post, generally crowned with a brass gong. *Balingo* is the god of thunder.

Bali Sungei is the name given to a being which perhaps cannot properly be called a god. He is

¹ There are four words used by the Kayans to express the notion of the forbidden act, *malan*, *lali*, *parit*, and *tulah*. All these are used as adjectives qualifying actions rather than things ; but they are not strictly synonymous terms. *Malan* and *parit* seem to be true Kayan words ; *lali* and *tulah* to have been taken from the Malay, and to be used generally by Kayans in speaking with Kenyahs or men of other tribes to whom these words are more familiar than the Kayan terms.

Malan applies rather to acts involving risks to the whole community, *parit* to those involving risk to the individual committing the forbidden act : thus, during harvest it is *malan* for any stranger to enter the house, and the whole house or village is said to be *malan* ; but it is *parit* for a child to touch one of the images. Again, it is not *malan* for the proper persons to touch the dried heads on certain occasions, but it is always in some degree *parit* for the individual, and for this reason the task is generally assigned to an elderly man. *Lali* and *tulah* seem to be the *lingua franca* equivalents of *malan* and of *parit* respectively.

thought of as embodied in a huge serpent or dragon living at the bottom of the river ; he is supposed to cause the violent swirls and uprushes of water that appear on the surface in times of flood. He is regarded with fear ; and is held to be responsible for the upsetting of boats and drownings in the river. It is not clear that he is the spirit of the river itself ; for floods and the various changes of the river do not seem to be attributed to him.

Bali Penyalong, like *Laki Tenangen*, has a wife *Bungan*. She is not so distinctly the special deity of the women folk as is *Doh Tenangan* among the Kayans.

A special position in the Kenyah system is occupied by *Bali Flaki*, the carrion hawk, which is the principal omen bird observed during the preparation for and conduct of war. Something will be said of the cult of *Bali Flaki* in a later chapter ; but we would note here that this bird is peculiar among the many omen-birds of the Kenyahs, in that an altar-post before the house is assigned to him, or at least one of the posts rudely carved to suggest the human figure is specially associated with *Bali Flaki*, and in some cases is surmounted by a wooden image of the hawk. It seems to us probable that in this case the Kenyahs have carried further the tendency we noted in the Kayans to allow the omen birds to figure so prominently in their rites and prayers as to obscure the gods whose messengers they are ; and that *Bali Flaki* has in this way driven into the background, and more or less completely taken the place of, a god of war whose name even has been forgotten by many of the Kenyahs, if not by all of them.

Peculiar adjuncts of the altar-posts of the Kenyahs are the *Dracæna* plant (whose deep red leaves are generally to be seen growing in a clump not far from them) and a number of large spherical

stones, *Batu tuloi*. These are perpetual possessions of the house. Their history is unknown; they are supposed to grow gradually larger and to move spontaneously when danger threatens the house. When a household removes and builds for itself a new home, these stones are carried with some ceremony to the new site (Pl. 144).

We reproduce here a passage from a paper published by us some ten years ago¹ in which we ventured to speculate on the development of the Kenyah belief in a Supreme Being.

We cannot conclude without saying something as to the possible origin of their conception of a beneficent Being more powerful than all others, who sends guidance and warnings by the omen birds, and receives and answers the prayers carried to him by the souls of the fowls and pigs. It might be thought that this conception of a beneficent Supreme Being has been borrowed directly or indirectly from the Malays. But we do not think that this view is tenable in face of the fact that, while the conception is a living belief among the Madangs, a Kenyah tribe that inhabits a district in the remotest interior and has had no intercourse with Malays, the Ibans, who have had far more intercourse with the Malays than have the Kayans and Kenyahs, yet show least trace of this conception. As Arch-deacon Perham has written of the Ibans, there are traces of the belief in one supreme God which suggest that the idea is one that has been prevalent, but has now almost died out. We are inclined to suppose that the tribes of the interior, such as the Kenyahs and Kayans, have evolved the conception for themselves, and that in fact Bali Penyalong of the Kenyahs is their god of war exalted above all others by the importance of the department of human activity over which he presides; for we have seen that they had been led to conceive other gods—Balingo, the god of thunder, Bali Sungei, the god of the rivers, whose anger is shown by the boiling flood, and Bali Atap, who keeps harm from the house, while the Kayans have gods of life, a god of harvesting, and other departmental

¹ "The Relations between Men and Animals in Sarawak," *J. Anth. Inst.* vol. xxxi.



PLATE 148. WOODEN IMAGE OF BALI ATAP, A KENYAH GOD.

deities. It seems to us that the only difficult step in such a simple and direct evolution of the idea of a beneficent Supreme Being is the conception of gods or spirits that perform definite functions, such as Bali Atap, who guards the house, and the gods that preside over harvesting and war, as distinct from such gods or nature-spirits as Balingo and Bali Sungei. But there seems to be no doubt that this step has been taken by these peoples, and that these various gods of abstract function have been evolved by them. And it seems to us that, were a god of war once conceived, it would be inevitable that, among communities whose chief interest is war and whose prosperity and very existence depend upon success in battle, such a god of battles should come to predominate over all others, and to claim the almost exclusive regard of his worshippers. Such a predominance would be given the more easily to one god by these people, because the necessity for strict subordination to their chiefs has familiarised them with the principles of obedience of subjects to a single ruler and of subordination of minor chiefs to a principal chief; while the beneficence of the Supreme Being thus evolved would inevitably result; for the god of battles must seem beneficent to the victors, and among these people only the victors survive. Again, this conception is one that undoubtedly makes for righteousness, because it reflects the character of the people who, within the community and the tribe, are decent, humane, and honest folk.

We are conscious of presumption in venturing to adopt the view that the conception of a beneficent Supreme Being may possibly be neither the end nor the beginning of religion, neither the final result of an evolution, euhemeristic, totemistic, or other, prolonged through countless ages and generations, nor part of the stock-in-trade of primitive man mysteriously acquired. Yet we are disposed to regard this conception as one that, amid the perpetual flux of opinion and belief which obtains among peoples destitute of written records, may be comparatively rapidly and easily arrived at under favourable conditions (such as seem to be afforded by tribes like the Kenyahs and Kayans, warlike prosperous tribes subordinated to strong chiefs), and may as rapidly fall into neglect with change of social conditions; and we suggest that it may then remain as a vestige in the minds of a few individuals only to be discerned by curious research, as among

the Ibans or the Australian blacks, until another turn of Fortune's wheel, perhaps the birth of some overmastering personality or a revival of national or tribal vigour, gives it a new period of life and power.

We still regard as highly plausible the view suggested in this passage. We would add to what we have written only a few words in explanation of what may seem to be a difficulty in the way of this view. It was mentioned above that the Kayans recognise a god of war, *Toh Bulu*. This fact may seem incompatible with the view that the idea of *Laki Tenangan* has been reached by exalting the god of war above his fellow-departmental deities; but it is not, we think, a fatal objection. For *Toh Bulu* seems to be a god of but small account with the Kayans; his name figures but little in their rites; and the name itself indicates his subordinate position; for *toh* is, as we have seen, the generic name for spirits of minor importance, and *bulu* is the Kayan word for feather; *Toh Bulu*, literally translated, is then the feather-spirit or spirit of the feathers. It seems possible, therefore, that *Toh Bulu* was nothing more than the spirit concerned with the hornbill's feathers, which are the emblems or badges of acknowledged prowess in battle; and that with the exaltation of the original god of war above his fellows, this minor spirit concerned in warfare has acquired a larger sphere and importance.

With the Kenyahs similar processes, we suggest, have led to the exaltation of *Bali Penyalong*, the original god of war, into the position of the Supreme Being, and of *Bali Flaki*, his special messenger, into the position, or almost into the position, of the god of war. This view derives, we think, considerable support from the fact that the Kenyahs recognise no special god of war; and in view of their tendency to create deities to preside over

each of the great departments of nature and of human activity, the absence from their system of a special god of war requires some special explanation such as we have offered above.

The Klemantan gods are more numerous and more vaguely conceived, and the whole system seems more confused than that of the Kayans or Kenyahs. It is probable that the Klemantan tribes have borrowed freely from these more powerful neighbours. Many of them are very skilful in wood-carving, and it is probably largely owing to this circumstance that they make a larger number of images in human form. Some of these are kept in the house, while others stand before the house like those before the Kayan houses. The former are generally more highly regarded, and it is before them that their rites are generally performed. It seems not improbable that these stand for the gods proper to these people, and those outside the house for the borrowed gods.

The supernatural beliefs and cults of the Sea Dayaks differ so widely from those described above that we think it best to bring together in one place (vol. ii., p. 85) what we have to say about them.

THE LESSER SPIRITS OF ILL-DEFINED NATURE

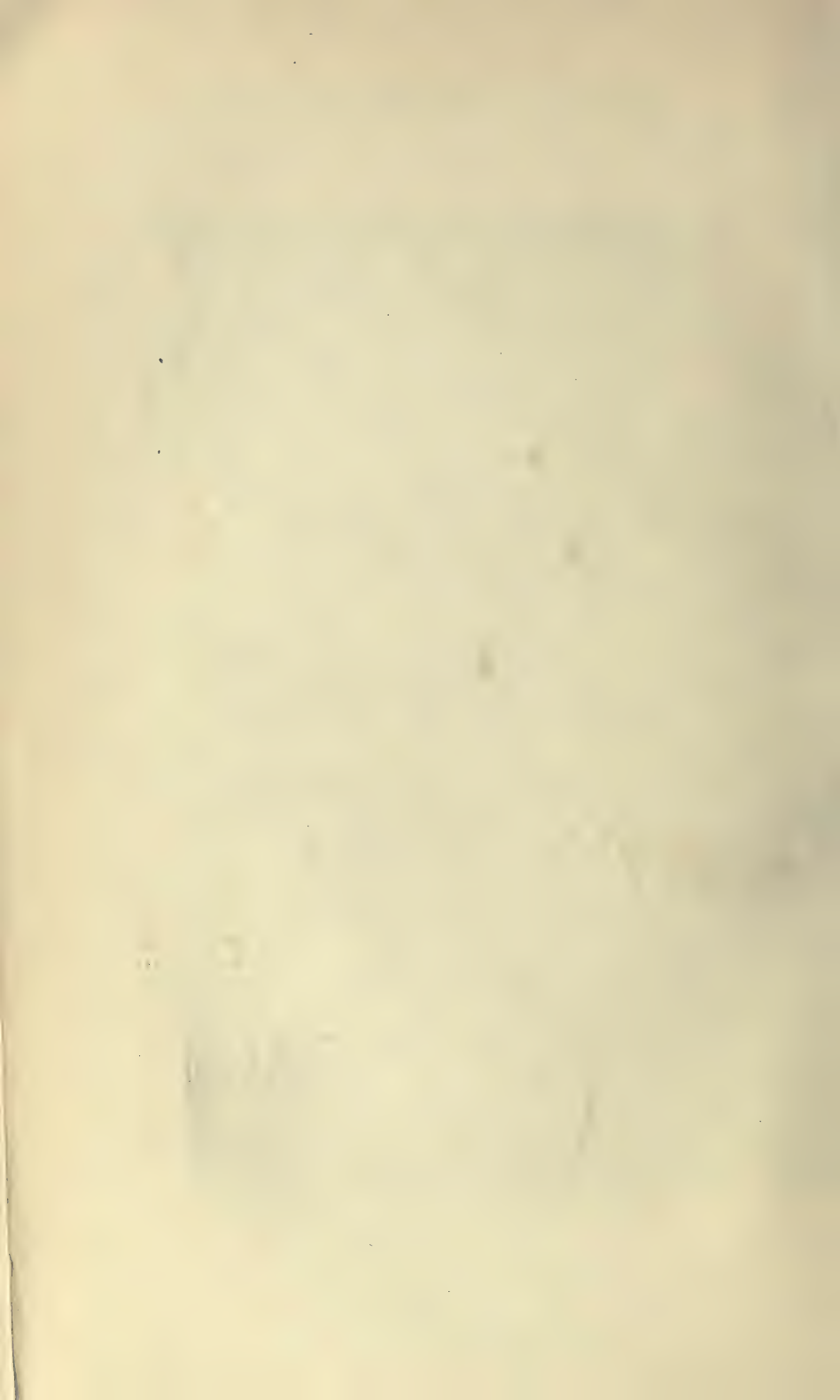
In the second of the three classes of spiritual beings distinguished above (vol. ii., p. 4) we put the souls of men and of some of the animals. Some account of beliefs connected with these will be given in the following two chapters. We conclude this chapter by describing the spirits of the third class, spirits or intelligent powers vaguely conceived, of minor importance, but imperfectly individualised and not regularly envisaged in any visible forms or embodied in any material objects. The generic Kayan name

for spirits of this class is *Toh*. All the spirits of this class seem to be objects of fear, to be malevolent, or, at least, easily offended and capable of bringing misfortunes of all kinds upon human beings.

The most important of these *Toh* are perhaps those associated with the dried human heads that hang in every house. It seems that these spirits are not supposed to be those of the persons from whose shoulders the heads have been taken. Yet they seem to be resident in or about the heads, though not inseparable from them. They are said to cause the teeth of the heads to be ground together if they are offended or dissatisfied, as by neglect of the attentions customarily paid to the heads or by other infringement of custom. The heads are thus supposed to be animated by the *Toh*; if a head falls, through the breaking of the rattan by which it is suspended, it is said to have thrown itself down, being dissatisfied owing to insufficient attention having been paid to it. This animation of the heads by the *Toh* is illustrated by the treatment accorded by the people to the heads from the time they are brought into the house. Having been dried and smoked in a small hut made for the purpose, they are brought up to the house with loud rejoicings and singing of the war chorus. For this ceremony all members of the village are summoned from the fields and the jungle, and, when all are assembled in the houses, every one puts off the mourning garments which have been worn by all since the death of the chief for whose funeral rites the heads have been sought. Everyone having donned the ordinary attire, the men carry the heads in procession adorned with *dawn silat*, the dried and frayed leaves of a palm, before one of the altar posts that stand between the house and the river. There fowls and pigs are sacrificed in the usual way, and their blood is scattered upon



PLATE 149. ALTAR-POSTS SET UP BEFORE KLEMANTAN HOUSE ON RETURN FROM WAR.



the assembled men with a wisp of shredded palm-leaves.

Then the procession carries the heads into the house and up and down the gallery. The men dressed in their war coats, carrying shields and swords, drawn up in a long line, sing the war chorus, and go through a peculiar evolution, known as *Sega lupar*. Each man keeps turning to face his neighbours, first on one side, then on the other, with regular steps in time with all the rest. This seems to symbolise the alertness of the warriors on the war-path, looking in every direction. The heads, which have been carried by old men, are then hung up over the principal hearth on the beam on which the old heads are hanging; they are suspended by means of a rattan, of which one end is knotted and the other passed upward through the *foramen magnum* and a hole cut in the top of the skull. After this the men sit down to drink, and the chief describes the taking of the heads, eulogising the warrior who drew first blood in each case, and who is credited with the glory of the taking of the head. Then follows a big feast, in every room a pig or fowl being killed and eaten; after which more *borak* is drunk, the war chorus breaking out spontaneously at brief intervals. *Borak* is offered to the heads by pouring it into small bamboo cups suspended beside them; and a bit of fat pork will be pushed into the mouth of each. The heads, or rather the *Toh* associated with them, are supposed to drink and eat these offerings. The fact that the bits of pork remain unconsumed does not seem to raise any difficulty in the minds of the Kayans; they seem to believe that the essence of the food is consumed.

At all times the heads hanging in the house are treated respectfully and somewhat fearfully. When it is necessary to handle them, some old man under-

takes the task, and children especially are prevented from touching them ; for it is felt that to touch them involves the risk of madness, brought on by the offended *Toh* or spirits of the heads.

The fire beneath the heads is always kept alight in order that they shall be warm, and dry, and comfortable. On certain special occasions they are offered *borak* and pork in the way mentioned above.

On moving to a new house the heads are temporarily lodged in a small shelter built for the purpose, and are brought up into the house with a ceremony like that which celebrates their first installation. The Kayans do not care to have in the house more than twenty or thirty heads, and are at some pains occasionally to get rid of some superfluous heads—a fact which shows clearly that the heads are not mere trophies of valour and success in war. The moving to a new house is the occasion chosen for reducing the number of heads. Those destined to be left are hung in a hut built at some distance from the house which is about to be deserted. A good fire is made in it and kept up during the demolition of the great house, and when the people depart they make up in the little head-house a fire designed to last several days. It is supposed that, when the fire goes out, the *Toh* of the heads notice the fact, and begin to suspect that they are deserted by the people ; when the rain begins to come in through the roof their suspicions are confirmed, and the *Toh* set out to pursue their deserters, but owing to the lapse of time and weather are unable to track them. The people believe that in this way they escape the madness which the anger of the deserted *Toh* would bring upon them.

The precautions described in the foregoing paragraph illustrate very well the power for harm attributed to the *Toh* of the heads and the fear with

which they are regarded. Nevertheless these beings are not wholly malevolent. It is held that in some way their presence in the house brings prosperity to it, especially in the form of good crops ; and so essential to the welfare of the house are the heads held to be that, if through fire a house has lost its heads and has no occasion for war, the people will beg a head, or even a fragment of one, from some friendly house, and will instal it in their own with the usual ceremonies.

The *Toh* of the heads are but a few among many that are conceived as surrounding the houses and infesting the tombs, the rivers, the forests, the mountains, the caves, and, by those who live near the coast, the sea ; in fact every locality has its *Toh*, and, since they are easily offended and roused to bring harm, the people are careful to avoid offence and to practise every rite by which it is thought possible to propitiate them. Death and sickness, especially madness, accidental bodily injuries, failure of crops, in fact almost any trouble may be ascribed to the malevolent action of *Toh*. Examples of the way conduct is influenced by this belief are the following :—

In clearing a patch of jungle in preparation for sowing *padi*, it is usual to leave a few trees standing on some high point of the ground in order not to offend the *Toh* of the locality by depriving them of all the trees, which they are vaguely supposed to make use of as resting-places. Such trees are sometimes stripped of all their branches save a few at the top ; and sometimes a pole is lashed across the stem at a height from the ground and bunches of palm leaves hung upon it ; a “bull-roarer,” which is used by boys as a toy, is sometimes hung upon such a cross-piece to dangle and flicker in the breeze.¹

¹ We are not aware that the “bull-roarer” is put to any other uses than this by any of the tribes.

Again, young children are held to be peculiarly subject to the malevolent influence of the *Toh*. We have already mentioned that no name is given to a child until it is two or three years of age, in order to avoid attracting to it the attention of the *Toh*. For the same reason the parents dislike any prominent person to touch an infant; and if for any reason such contact has taken place, it is usual to give the mother a few beads, which she ties about the wrist or ankle of the child, "to preserve its homely smell" as they say, and so, it would seem, avoid the risk of the *Toh* being attracted by the unusual odour of the child. Parents who have lost several young children will give to a child, when the time comes for naming it, some such name as *Tai* (dung), or *Tai Manok* (birds' dung), or *Jaät* (bad), in order that it may have a better chance of escaping the unwelcome attention of the *Toh*. If for any reason it is suspected that the attention of some evil-disposed *Toh* has been drawn to a child (and the same practice is sometimes observed by adults under similar circumstances), a sooty mark is made upon the forehead, consisting of a vertical median line and a horizontal band just above the eyebrows. This is thought to render it difficult for the *Toh* to recognise his victim. Such a black mark is worn more especially on going away from the house. Sea Dayaks sometimes go farther under such circumstances. They place the newborn child in a small boat and allow it to float down river, and standing upon the bank call upon all the evil spirits to take the child at once, if they mean to take it, in order that the parents may be spared the greater bereavement of losing it some years later. If, after floating some distance down stream, the child is found unhurt, it is carried home, the parents feeling some confidence that it will be "spared" to grow up



TEMPORARY SHELTER FOR HEADS.



PLATE 150. GALLERY OF A KAYAN LONG HOUSE.

Again, on going to the territory of people who have recently come to friendly terms with their village, men will make a black mark across the forehead with soot in order to disguise themselves from the *Toh* of this region. In the main, although all regions are infested with *Toh*, those of the locality in which a man dwells are regarded by him as less dangerous than those of other parts; for experience has shown him that in the neighbourhood of his own village he may behave in certain ways with impunity, whereas in distant regions all is uncertain. It is for this reason that, when boys enter any river or branch of the river for the first time, a special rite is performed. An old man will take them apart from the company to some spot on the bank of the river, and, calling all the spirits of the place, will ask them to favour the boys and to give them vigorous life. An egg (which on this occasion is spoken of only by the name *ove* = sweet potato) is offered to the spirits on behalf of each boy (or sometimes merely a fowl's feather) by placing it in the split end of a bamboo stick thrust into the ground. Not until this rite has been performed are the boys considered to be safe in the strange region.

The more remote and inaccessible the region, the more are the *Toh* of it feared; rugged hill tops and especially mountain tops are the abodes of especially dangerous *Toh*, and it was only with difficulty that parties of men could be induced to accompany us to the summits of any of the mountains.

The influence of the *Toh* is not always pernicious; certain spots become credited with the presence of *Toh* of benign influence. Thus, tradition relates of a streamlet (Telang Ading) falling over the rocky bank of the Baram river some little distance below the mouth of the *Akar*, that a wild pig recently killed

with spears fell into it and was allowed to lie there, and that after a little while it jumped up and made off. Through this event the streamlet has acquired a great reputation, and passing boats generally stop in order that the crews may splash some of the water on their heads and faces, and so be cured of any ailments they may happen to have at the time. These therapeutic effects are attributed to the *Toh* of the stream.

The *Toh* play a considerable part in regulating conduct; for they are the powers that bring misfortunes upon a whole house or village when any member of it ignores tabus or otherwise breaks customs, without performing the propitiatory rites demanded by the occasion. Thus on them, rather than on the gods, are founded the effective sanctions of prohibitive rules of conduct. For the propitiation of offended *Toh* fowls' eggs and the blood of fowls and of young pigs are used, the explanations and apologies being offered generally by the chief or some other influential person, while the blood is sprinkled on the culprit or other source of offence.

The beliefs and practices of the Kenyahs and Klemantans in regard to spirits of this class are very similar to those of the Kayans. They designate them by the same general name, *Toh*.

We are doubtful whether the Sea Dayaks can properly be said to have any religion. They believe in a number of mythical and legendary heroes in whose honour they indulge in heavy feasting; but none of these seem to be credited with the attributes of a god, or to evoke on the part of the people the specifically religious emotions and attitudes—awe, reverence, supplication, trust, gratitude, and hope. Their cult of the *Petara* seems to show traces of Javanese and Hindu influence or origin. They believe in a multitude of ill-

defined spirits which they speak of as *Antu*, and towards which their attitude is very similar to that of the Kayans towards the *Toh*. Some further account of Iban superstitions will be found in Chapter XV.

CHAPTER XIV

IDEAS OF THE SOUL ILLUSTRATED BY BURIAL CUSTOMS, SOUL-CATCHING, AND EXORCISM

As among ourselves, several very different systems for the cure of sickness are practised among the Kayans, and these seem to imply very different theories of the cause of disease. But the Kayans, less consistent or more open-minded than ourselves, are not divided into sects, each following one system of therapeutics, but rather the various systems are held in honour by all the people, and one or the other is applied according to the indications of each case. Thus, bodily injuries received accidentally or in battle are treated surgically by cupping, splints, bandaging, and so forth. Familiar disorders, such as malarial fever, are treated medically, *i.e.* by rest and drugs. Cases of severe pain of unknown origin are generally attributed to the malign influence of some *Toh*,¹ and the method of treatment is usually that of extraction.² Madness also is generally attributed to possession by some *Toh*. But in cases of severe illness of mysterious origin that seems to threaten to end mortally, the theory generally adopted is that the patient's soul has left his body, and the treatment indicated is therefore an attempt to persuade the soul to return. The first two modes of treatment are not considered to demand the skill of a specialist for their application, but the

¹ See Chap. XIII.

² Vol. ii., p. 120.

third and fourth are undertaken only by those who have special powers and knowledge.

Among the Kayans the professional soul-catcher, the *Dayong*, is generally a woman who has served a considerable period of apprenticeship with some older member of the profession, after having been admonished to take up this calling by some being met with in dreams—often a dream experienced during sickness. The *Dayong* does not necessarily confine his or her activities to this one calling; for in a large village there are usually several *Dayongs*, and the occasions demanding their services recur at considerable intervals of time. The relatives of the sick man usually prefer to call in a *Dayong* from some other village. The *Dayong* is expected to make the diagnosis and to determine upon the line of treatment to be practised. If he decides that the soul or *Blua* of the patient has left his body, and has made some part of the journey towards the abode of departed souls, his task is to fall into a trance and to send his own soul to overtake that of his patient and to persuade it to return. The ceremony is usually performed by torch-light in the presence of a circle of interested relatives and friends, the patient being laid in the midst in the long public gallery of the house.

The *Dayong* struts to and fro chanting a traditional form of words well known to the people, who join in the chorus at the close of each phrase, responding with "*Bali-Dayong*,"¹ i.e. "Oh powerful

¹ The word *Bali* is used on a great variety of occasions, generally as a form of address, being prefixed to the proper name or designation of the being addressed or spoken of. The being thus addressed is always one having special powers of the sort that we should call supernatural, and the prefix serves to mark this possession of power. It may be said to be an adjectival equivalent of the *Mana* of the Melanesians or of the *Wakanda* or *Orenda* of North American tribes, words which seem to connote all power other than the purely mechanical. It seems not improbable that the word *Bali* has entered the Kayan language from a Sanskrit source; for in Sanskrit it was prefixed to the names of priests and heroes. The word is even more extensively used by the Kenyahs, who prefix it to the names of several of their gods; and the Klemantans use the word *Vali* in the same way.

Dayong;" the meaning and intention of this chorus seem to be that of the "Amen" with which a Christian congregation associates itself with the prayer offered by its pastor. For the chant with which the *Dayong* begins his operations is essentially a prayer for help addressed to *Laki Tenangan*, or, in case of a woman, to *Doh Tenangan* also.

The *Dayong* may or may not fall and lie inert upon the ground in the course of his trance; but throughout the greater part of the ceremony he continues to chant with closed eyes, describing with words and mimic gestures the doings of his own soul as it follows after and eventually overtakes that of the patient. When this point is reached his gestures generally express the difficulty and the severity of the efforts required to induce the soul to return; and the anxious relatives then usually encourage him by bringing out gongs or other articles of value, and depositing them as additions to the *Dayong's* fee. Thus stimulated, he usually succeeds in leading back the soul towards the patient's body. One feature of the ceremony, not quite logically consistent with its general scheme, is that the *Dayong* takes in his hand a sword and, glancing at the polished blade with a startled air, seems to catch in it a glimpse of the wandering soul.¹ The next step is to restore the soul to the body. The *Dayong* comes out of his trance with the air of one who is suddenly transported from distant scenes, and usually exhibits in his palm some small living creature, or it may be merely a grain of rice, a pebble, or bit of wood, in which the captured soul is in some sense contained. This he places on the top of the patient's head, and

¹ This procedure seems to be one of the many varieties of "crystal gazing" that are practised among many peoples; and it seems probable that the *Dayong*, in some cases at least, experiences hallucinatory visions of the scenes that he so vividly describes as he gazes on the polished metal. The sword so used becomes the property of the *Dayong*.



PLATE 151. KENYAH DAYONGS WEARING MASKS.

by rubbing causes it to pass into the head. The soul having been thus restored to the body, it is necessary to prevent it escaping again ; and this is done by tying a strip of palm-leaf about the patient's wrist.

A fowl is then killed, or, in very severe cases of sickness, a pig, and its blood is sprinkled or wiped by means of the sword or knife upon this confining bracelet. In mild cases the fowl may be merely waved over the head of the patient without being killed. The *Dayong* then gives directions as to the *malan* (the tabus) to be observed by the patient, especially in regard to articles of diet, and retires, leaving his fee to be sent after him.

This ceremony clearly involves a curious confusion of symbolical and descriptive acts, which are not ordered in strict consistency with any clearly defined theory of the nature of the soul and of its relations to the body, or of the exact nature of the task of the soul-catcher.

The catching of souls is practised in very similar fashion among all the peoples of Borneo, even by the Punans, though the details of the procedure differ from tribe to tribe.

Mental derangement is commonly attributed to possession by evil *Toh*, and exorcism is practised among some of the tribes, but very little by the Kayans, who generally content themselves with confining any troublesome madman in a cage.

No doubt the catching of the soul does make strongly for the recovery of the patient, through inspiring him with hope and confidence. But it cannot always stave off death. If, in spite of the operations of one soul-catcher, the patient's strength still sinks, some other practitioner is usually called in for consultation. In the case of a chief the help of three or even four may be invoked successively or together ; and the ceremony of catching the soul

may be repeated again and again with greater elaboration of detail, and may be prolonged through many hours and even days with brief interruptions.

When all these efforts prove unavailing, despairing relatives sometimes put the end of a blow-pipe to the dying or dead man's ear (or merely their lips) and shout through it, "Come back, this is your home, here we have food ready for you." Sometimes the departed soul is believed to reply, "I am far from home, I am following a *Toh* and don't know the way back."

If, in spite of all these efforts, the patient dies, a drum is loudly beaten (or in case of a female a *tawak*) in order to announce the decease to relatives and friends gone before, the number of strokes depending upon the rank and sex of the departing spirit. The corpse is kept in the house during a period which varies from one night for people of the lower class, to three nights for middle class folk, and ten days for a chief. During this time the dead man lies in state. The corpse has a bead of some value under each eyelid;¹ it is dressed in his finest clothes and ornaments, and is enclosed within a coffin hollowed from a single log, the lid of which is sealed with resin and lashed round with rattans.

The coffin is covered with a particular design in red and black and white, and is placed in the gallery on a low platform, surrounded by the most valuable personal property of the dead man, whose family will take pains to make the display of property as imposing as possible. A fire is kept burning near the coffin, and small packets of cooked rice and of tobacco are placed upon it for the use of the dead man's soul. Hundreds of cigarettes are hung in bundles about the platform by people of the house,

¹ These beads seem to be designed for use by the ghost in paying for its passage across the river of death.

sent by them as tokens of kindly remembrance to their departed friends, who are believed to be able to recognise by smell the hands that made each bundle. During the whole period the dead man is attended continuously by at least two or three mourners, either relatives or, more rarely, hired mourners, who from time to time throughout both day and night wail loudly, renewing their wailing at the arrival of each party of friends or relatives.

These parties come in from neighbouring villages in response to news of the death sent them by special messengers, and in the case of an influential chief several thousand men and women sometimes congregate in this way to do him honour.

Upon the arrival of any person of importance, gongs and drums are beaten, and the dead man is informed of the fact by the *Dayong* or by a relative. The visitor is led to a seat near the coffin, where he will sit silently or join in the wailing, until after a few minutes he enters into conversation with his hosts. When all the expected guests have arrived, pigs are slaughtered and a feast is made.

While the coffin lies in the house all noises other than the wailing are avoided in its immediate neighbourhood, and the children, dogs, and fowls are kept away from it. The *Dayong* will sit beside the coffin occasionally brandishing a sword above it in order to keep in check the *Toh* who, attracted to the neighbourhood of the corpse, might grow too bold.

On the day appointed for the removal of the corpse it is the duty of the *Dayong* to instruct the dead man's soul how to find his way to the other world; this he does, sitting beside the coffin and chanting aloud in doleful tones. For (curiously enough in view of the theory implied by the soul-catching ceremony) the man's soul is regarded as remaining in, or in the proximity of, the body so

long as it remains in the house. This is one of several indications that the Kayans vaguely distinguish two souls—on the one hand the ghost-soul or shade, which in dreams wanders afar, on the other hand the vital principle. It would seem that so long as this vital spark remains in the body the ghost-soul may return to it ; but that, when death is complete, this vital spark also departs, and then the ghost-soul will return no more.

The use of the word *urip* further bears out this interpretation. In common speech *urip* means alive, but it is applied also as a prefix to the names of those recently deceased, and seems to mark the speaker's sense of the continuance of the personality as that which has life in spite of the death of the body.

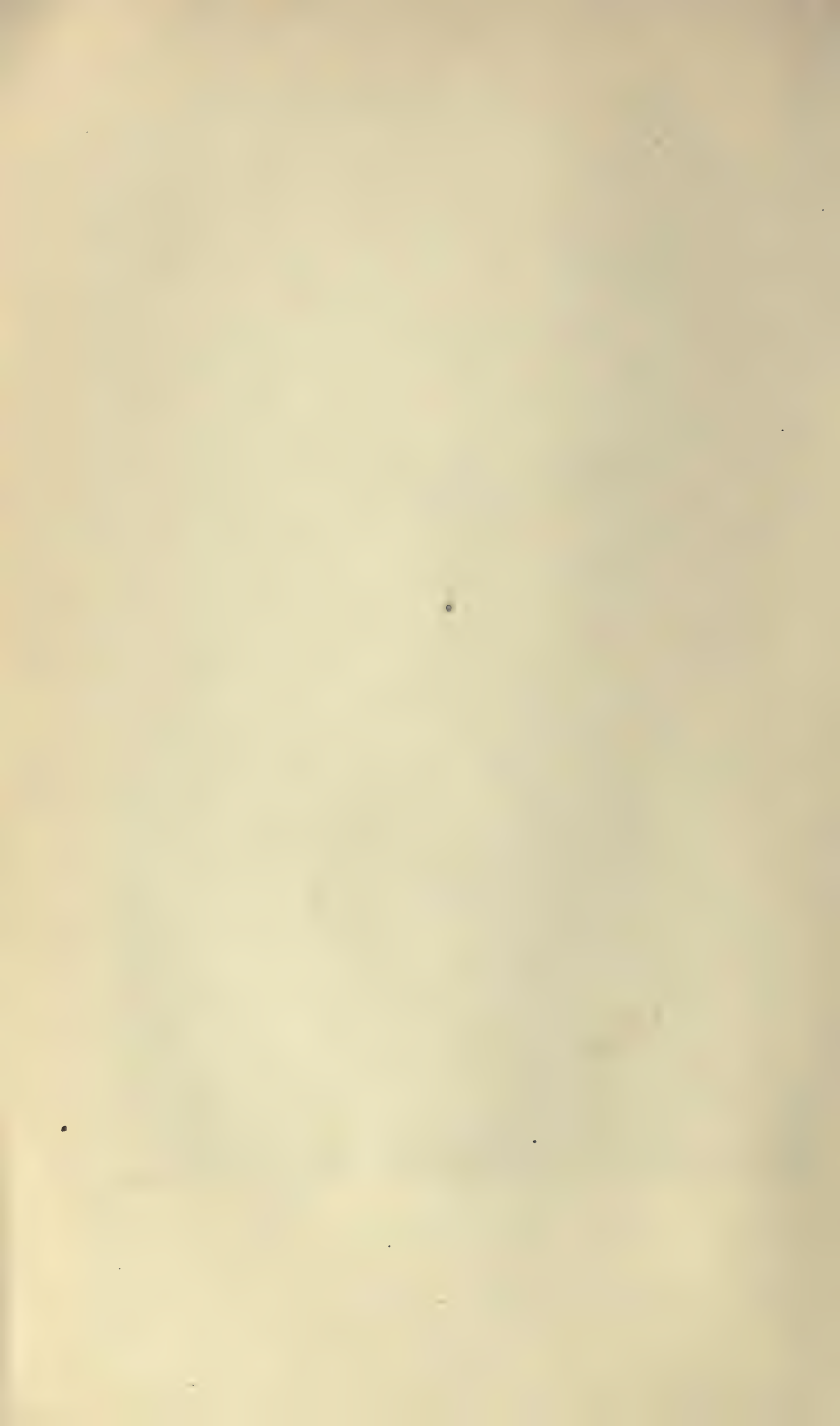
Thus *blua* and *urip* seem to mark a distinction which in Europe in different ages has been marked by the words soul and spirit, *anima* and *animus*, psyche and pneuma, and which was familiar also to the Hebrews. In this, of course, Kayan thought on this subject does but follow on the lines of many other peoples of more advanced civilisation.

When the *Dayong* has completed his instructions, the rattan lashings about the head of the coffin are loosed. Since this is the moment at which the soul is believed to take its final departure from the body, it is probable that this custom of unlashings the coffin is connected with the idea of facilitating its escape, although we have obtained no definite statement to this effect. At the same time the fire that has been kept burning by the coffin is allowed to die out. To the coffin, which is shaped roughly like a boat, two small wooden figures are attached—a figure of a woman at the head, a male figure at its foot. These figures are not improbably a vestige of a bygone custom of killing slaves, whose souls would row the boat of



PLATE 152. TOMB OF A CHIEF OF THE LONG PATAS
(KLEMANTAN).

The white discs were formerly made of shell, but nowadays European crockery is used, and a German firm supplies dinner-plates provided with two perforations which facilitate the attachment of the plates.



the dead man on his journey to the other world. This interpretation is borne out by the fact that a live fowl is usually tied to one of these wooden figures. The coffin is then conveyed out of the house by lowering it to the ground with rattans, either through the floor, planks being taken up for the purpose, or under the eaves at the side of the gallery. In this way they avoid carrying it down the house-ladder; and it seems to be felt that this precaution renders it more difficult for the ghost to find its way back to the house.¹ All this is done with great deliberation, the coffin being brought by easy stages to the river bank. There it is laid in a large boat gaily decorated with bright-coloured cloths, which is paddled down river to the graveyard, followed by the boats of the mourning friends, who refrain from speaking to any persons encountered on the way. The tombs of the village are on the river bank some quarter of a mile below the house, generally on the opposite bank. Here the final resting-place of the coffin has been prepared by erecting a great log of timber, which is large in proportion to the social standing of the dead man. In the case of a chief the log is of iron-wood, some three feet or more in diameter and some thirty feet in length. One end of this is sunk some four or five feet into the ground. The erecting of such a massive support is a task of some difficulty, achieved by first digging the pit at the foot of the log and then hauling up the other end with a rough windlass. The upper end, which is always the root-end of the log, is cut in the form of a deep cleft, just wide enough to receive the coffin. Above the cleft a large slab of hardwood forms a

¹ Among some of the peoples it is customary to beat a big gong while this operation is in progress, or, in the case of a woman, a drum, in order to announce to the inhabitants of the other world the coming of the recently deceased. The beating of gongs is in general use for signalling from house to house.

cover for the coffin, and this is often elaborately carved (see Pls. 152, 153). In some cases two, and in others even four, smaller poles are used for the support of the coffin, but this usually only to avoid the labour of erecting one very large one. The coffin is lifted into this cleft by the aid of a scaffolding which is built around the large pole, and which afterwards falls away when the lashings are cut. On landing at the graveyard the mourners carry the coffin between the two parts of a cleft pole which are fixed in the ground so as to make a large V (this is called *nyring*, the wall), and all the mourners are expected to pass through this cleft, each, in doing so, placing his foot upon a fowl which is laid bound upon the ground. The coffin is then lifted to its cleft, and the weapons, implements, and war clothes, the large hat, the cooking-pot, and in fact any articles of personal property that may be of use to the departing soul, are hung upon the tomb.¹ If a gong is hung up, it may be cracked or pierced beforehand, but it is not usual among Kayans to spoil other articles before hanging them on the tomb.² The scaffolding about the tomb is then caused to fall away, and it only remains for the mourners to purify themselves. This they do

¹ Small articles specially valued by the deceased are enclosed in the coffin; thus, *Oyang Luhat*, a Kayan *penghulu* (see Chap. XXII.), who bled slowly to death from an accidentally inflicted wound, gave strict instructions as he lay dying that his certificate of office bearing the Rajah's signature and his Sarawak flag, the public badge of his office, should be put in his coffin with his body; and there can be no reasonable doubt that he hoped to display them, or rather their ghostly replicas, in the other world. As a clear instance of such belief it seems worth while to mention the following case. One of us had given some coloured prints to a Kayan boy, an only son to whom his parents were much attached. On a subsequent visit he was told by the bereaved mother that the child had been very fond of the pictures, and that she had put them in his coffin because she knew that he would like to look at them in the other world.

² Among Klemantans it is usual to spoil all articles hung upon a tomb; and they give the reason that in the other world everything is the opposite of what it is here: the spoilt shall be perfect, the new and unspoilt shall be old and damaged, and so on. It is probable that the real or original motive for this practice is the desire to avoid placing temptations to theft in the way of strangers.



PLATE 153. TOMB OF A SEKAPAN (KLEMANTAN) CHIEF.

with the help of the lower jaws of the pigs that were consumed at the funeral feast. The jaws are placed together with water in a gong or other basin, and the *Dayong*, taking a fowl's feather, sprinkles drops of water from the basin upon all the assembled mourners, pouring out the while a stream of words, the purport of which is — may all evil things, all sickness and such things be kept away from you. Then the mourners return in a single file through the V formed by the cleft pole, each one again placing his foot on the fowl (which dies before the end of the ceremony), spitting as he goes through, and exclaiming, "Keep off evil" (*bali jaat*, i.e. literally, spiritual or supernatural evil). When all have passed through, the upper ends of the two parts of the cleft pole are brought together and lashed round with rattans; and a small tree, pulled up by the roots, and having its branches cut away, is laid beside the pole with its roots turned towards the grave (this is called *selikang*); and on the other side of the pole is put another vertical pole with a cross-piece tied at its upper end. Fire is left burning beside these structures. In this way the Kayans symbolically prevent any of the uncanny influences of the graveyard following the party back to the house; though they do not seem to be clear as to whether it is the ghosts of the dead, or the *Tok* of the neighbourhood, or those which may have contributed to his death, against whom these precautions are taken. This done, the whole party returns as quickly as possible to the village, halting only to bathe on the way.

The whole household of which the dead man was a member continues in mourning for a period which is long in proportion to his social standing; the mourning rules are observed most strictly by the nearest relatives. The signs of mourning are the wearing of bark-cloth or of clothes made yellow

with clay, allowing the hair to grow on the parts of the head and face usually kept shaved,¹ and the putting aside of ornaments such as ear-rings, necklaces, or the substitution of wooden ear-rings for the metal ones commonly worn by the women. All music, feasts, and jollifications are avoided. The period of mourning can only be properly terminated by a ceremony in which a human head plays an essential part. Where the influence of the European governments has not made itself felt, the death of a chief necessitates the procuring of a fresh head, and a party may be sent out to cut off in the jungle, on the farms, or on the river, some small party of a hostile village. The common people must postpone the termination of their mourning until some such occasion presents itself. Nowadays in the districts in which head hunting has been suppressed, an old head, generally one surviving from an earlier period, is borrowed or begged for the purpose from another village, and is brought home with all the display properly belonging to a return from successful war (see Chap. X.). As soon as the head is brought into the house the period of mourning terminates amid general rejoicing. The head, or a fragment of it, or the bundle of palm leaves (*daun isang*) with which it has been decorated, is hung upon the tomb.²

In case of any dispute regarding the division of the property of a dead man, his ghost may be called upon by a *Dayong* and questioned as to the dead man's intentions; but this would not be done until after the harvest following upon the death. The ceremony is known as *dayong janoi*. A small model of a house, perhaps a yard in width and length, is

¹ Among some of the Klemantan tribes the opposite practice of shaving the whole scalp is observed in mourning.

² In some of the remoter forts of the Sarawak government old heads that have been confiscated are kept, and are occasionally lent for the purpose of enabling a village to go out of mourning without shedding human blood.

made and placed in the gallery beside the door of the dead man's chamber. Food and drink of various kinds as prepared for a feast are placed in this house, together with cigarettes. The *Dayong* chants beside the house, calling upon the soul of the dead man to enter the soul-house, and mentioning the names of the members of his family. From time to time he looks in, and after some time announces that all the food and drink has been consumed. The people accept this statement as evidence that the ghost has entered the soul-house.¹ The *Dayong* acts as though listening to the whispering of the soul within the house, starting and clucking from time to time. Then he announces the will of the ghost in regard to the distribution of the property, speaking in the first person and reproducing the phraseology and peculiarities of the dead man.² The directions so obtained are usually followed, and the dispute is thus terminated. But in some cases the people apply a certain test to verify the alleged presence of the ghost. A shallow dish (often a gong) of water is placed near the soul-house, and a ring-shaped armlet of shell is placed vertically in this basin, the water covering its lower half. A few fine fibres of the cotton-seed are thrown on to the surface of the water, and by tapping on the planks the people keep these in movement. If the threads float through the ring, that is conclusive evidence of the presence of the ghost; but so long as the threads cannot be got to pass through the ring, the people are not satisfied that the ghost is present.

¹ When pressed in private after a ceremony of this kind, a certain *Dayong* admitted to us that perhaps, if we should look into the house, we should see the food apparently untouched; but he maintained that nevertheless all the strength or essence of the food would have been consumed, the husks merely being left.

² Apparently it is not that the *Dayong* claims to be "possessed" by the soul of the dead man; for from time to time he inclines his ear again to the soul-house to catch the faint voice of the ghost. We know of no cases in which it is claimed that the body of a living man is "possessed" by a departed soul.

IDEAS OF LIFE AFTER DEATH

The soul of the dead man is supposed to wander on foot through the jungle until he reaches the crest of a mountain ridge. From this point he looks down upon the basin of a great river, the *Long Malan*, in which five districts are assigned as the dwelling-places of souls, the destination of each being determined by the mode of death. The ghosts of those who die through old age or disease go to *Apo Leggan*, the largest of these districts, where they live very much as we do in this life. Those who die a violent death, whether in battle or or by accident, go to the basin of a tributary river, *Long Julan*, where is *Bawang Daha* (lake of blood); there they live in comfort, and become rich though they do no work: they have for wives the ghosts of women that have died in child-bed. Those that have been drowned find a home beneath the rivers, and are supposed to become possessed of all property lost in the water by their surviving friends; this place (or places) bears the name of *Ling Yang*. The souls of still-born children dwell in *Tenyu Lalu*; they are believed to be very brave, owing to their having experienced no pain in this world. Finally, suicides¹ have assigned to them a special district, *Tan Tekkan*, where they live miserably, eating only roots, berries, and other jungle produce.

Other districts of this great country are vaguely assigned to the souls of Malays and other peoples. It is generally said that the left bank of the river is the place of the tribes of Borneo, while the right bank is assigned to all other peoples; and the soul is especially warned by the *Dayong* to avoid the right bank lest it should find itself among foreigners. These beliefs seem to involve some faint rudiment

¹ Cases occur among the Kayans, though but rarely. The method most employed is to stab a knife into the throat.



PLATE 154. THE GRAVE OF KULING, DAUGHTER OF BOI JALONG, THE
PRINCIPAL KENYAH CHIEF OF THE BATANG KAYAN RIVER.

of the doctrine of *post-mortem* retribution or, at least, compensation,—a rudiment which does not appear in the beliefs of the other peoples.

The departed soul standing on the mountain ridge surveys these regions; and it is not until he stops here to rest that he becomes aware that he is finally separated from his body. This fact is brought home to him by the arrival of the ghost-souls of the various articles hung upon his tomb, which hurry after him, but only overtake him at this his first resting-place; and he bewails his unhappy fate.

There are current among Kayans several versions of the further journey of the soul. The ghost descends the mountain to the banks of *Long Malan*, which river he must cross to reach his appointed place. The river must be crossed by means of a bridge consisting of a single large log suspended from bank to bank. This log, *bitang sekopa*, is constantly agitated by a guardian, *Maligang* by name. If the ghost has during the earthly life taken a head, or even merely taken part in a successful head-hunting raid, a fact indicated by the tatuing of the hands, he crosses this bridge without difficulty; but if not, he falls below and is consumed by maggots or, according to another version, is devoured by a large fish, *Patan*, and so is destroyed. When the ghost reaches the other bank, he is greeted by those of his friends who have gone before, and they lead him to their village. Some part of the journey is generally regarded as made by boat, though it is not possible to make this fit consistently into the general scheme. Another point on which opinion is very vague is the part played by *Laki Jup Urip*, a deity or spirit whose function it is to guide the souls to their proper destinations.

In many Kayan villages stories are told of

persons who are believed to have died and to have come to life again. This belief seems to have arisen in every case from the person having lain in a trance for some days, during which he was regarded as dead. The Kayans accept the cessation of respiration as evidence of death, and they assert that these persons cease to breathe.¹

It seems that such persons usually give some account of their experiences during the period in which they have deserted their bodies. They usually allege that they have traversed a part of the road to the land of shades, and describe it in terms agreeing more or less closely with the traditional account of it current among the Kayans. Since in these cases the person is thought to be dead, no efforts are made by the *Dayong* to lead back his departing soul, and its return has to be explained in some other way. In some cases the returned soul describes how he was turned back by *Maligang*, the awful being who guards the bridge across the river of death.²

Mr. R. S. Douglas, Resident of Baram, has recently reported a similar belief held by the Muriks, a Klemantan tribe, where it is supported by the following legend. The soul or spirit of a certain man, *Uku Pandah* by name, left his body two years before the time appointed as the term of its incorporate life, and gained admittance to the land of shades in the shape of a pig. It was, however, recognised by the ruler of that land, and ordered by him to return to its mortal body. The command was obeyed, and *Uku Pandah*, having been dead for

¹ In one such case the body was laid out in the gallery of the house and preparations for the funeral were far advanced, when one of us (C. H.) arrived. On glancing at the alleged corpse he suspected that life was not extinct, and succeeded, by the application of ammonia to the nostrils, in restoring the entranced Kayan to animation, and shortly to a normal condition of health.

² The man mentioned in the foregoing footnote had given to a *Dayong* (no doubt in response to leading questions) a circumstantial account of adventures of this kind, before we had an opportunity of questioning him after an interval of some ten days. He then admitted that he could remember nothing clearly.

and of the country traversed by the ghost on its journey thither. This was done in the way maps of their own country are always made by the Borneans, namely, he laid upon the floor bits of stick and other small objects to represent the principal topographical features and relations. We tested the trustworthiness of his account by asking him to repeat it on a subsequent occasion ; when he did so without any noteworthy departure from the former description. A point of special interest is the appearance in the land of shades of the house of *Bali Penyalong* and of *Oko Perbungan* (which seems to be the *Madang* name for the wife of the Supreme Being). This map brings out clearly what seems to be the essential feature of all these schemes, namely, that the land of shades is the basin of a river divided by a mountain ridge from that from which the ghost departs.

The Punans add some picturesque incidents. According to their version, a huge helmeted horn-bill¹ (*Rhinoflax Vigil*) sits by the far end of the bridge across the river of death, and with its screams tries to terrify the ghost, so that it shall fall from the bridge into the jaws of the great fish which is in league with the bird. On the other side of the river is *Ungap*, a woman with a cauldron and spear. *Ungap*, if appeased with a gift, aids the ghost to escape from the monstrous bird and fish. Pebbles or beads are put in the nostrils of the Punan corpse in order that they may be presented to *Ungap*.

The Punans recite or sing a story in blank verse descriptive of this passage of the soul. It is sometimes sung in very dramatic fashion, the performer acting the principal incidents and pitching his voice in a doleful, though musical, minor key. Such a recitation of the passage of the soul, delivered

¹ The cry of this species is peculiar ; it terminates with an interrupted series of cries that sound like mocking laughter.



PLATE 155. MALANAU GRAVES NEAR REJANG VILLAGE.

by a wild and tragic figure before an intently listening group of squatting men and women illuminated by flickering torchlight, is by no means unimpressive to the European observer. The following lines are a rough literal translation of a fragment of the story which describes the meeting with *Ungap* of *Batang Mijong*, a departed soul:—

Ungap speaks—

Batang Mijong stands waving his shield.

The helmsman *Saramin* with body of brass will carry
over *Batang Mijong*.

Batang Mijong seeks the place of the Punans.

Good journey to you, *Batang Mijong*.

Batang Mijong, O, why are you called?

Batang Mijong speaks—

Why do you question me, why do you stare at me?

Ungap answers—

Your limbs are shapely, smooth is your skin and slender
your body.

My eyes are dazzled by your bodily perfections.

Some of the Malanaus, one of the many branches of the Klemantan people, hold peculiar views about the soul. Each man is credited with two souls. After his death one of these goes to some region in the heavens where it becomes a good spirit that assists at the *Bayoh* ceremonies.¹ The other makes a journey to a world of the dead much like *Apo Leggan* of the Kayans; and the journey involves the crossing of the river on a single log, the passage of which is disputed by a malign being, who tries to shake the nerve of the ghost by flinging ashes at him as he traverses the bridge. Other Malanaus (of Muka) describe this opposing power as a two-headed dog, *Maiwiang* by name, whom it is necessary to propitiate with the gift of a valuable bead. For this reason a bead of some value is fastened to the right arm of the corpse before the coffin is closed. It is said of the Malanaus that

¹ See below, vol. ii. p. 130.

they were formerly in the habit of killing several slaves at the tomb of a chief; and, since it was believed that, if the victims died a violent death, their souls would not go to the same place as the dead chief, and would thus be of no service, they were allowed to die from exposure to the sun while bound to the tomb. Now that homicide is prohibited, these people arrange a great cock-fight; and there can be little doubt that the death of many of the birds is felt to compensate in some degree for the enforced abstention from homicide.

The last case on record of the killing of a slave at the entombment of a chief occurred about fifteen years ago among the Orang Bukits (Klemantans) in Bruni territory. The son of the dead chief (Datu Gunong) went to Bruni city, and there bought an aged slave from one of the principal officers of state. The slave was kept in a bamboo cage until the day of entombment, when he was killed, each of the funeral guests inflicting a small wound with a spear. His head was hung on the tomb. From circumstantial accounts of this incident which reached one of us, we infer that those who took part in this brutal act were moved only by a sense of duty and that the co-operation was repugnant to all of them.¹

EXORCISM

The Kayans, as well as most of the peoples, regard madness as due to possession by an evil spirit,² but the Malanaus extend this theory to many other forms of disease, and practise an elaborate rite of exorcism. This will be described in the chapter (XVI.) dealing with charms and magical practices.

¹ The incident was reported by Dr. Hose to the British Consul at Bruni, who entered an effective warning against repetitions of such acts.

² A dangerous madman is generally kept shut up in a large strong cage in the gallery of the house.



PLATE 156. PENG COFFINS DEPOSITED ON LEDGES OF OVERHANGING CLIFF ON THE
MAHAKAM RIVER.

It will be gathered from what has been said in the foregoing pages that the life after death is regarded as not in any way very different from this life, as neither a very superior nor an inferior condition; although, as we have said, those who die a violent death are believed to have a rather better lot, and suicides a worse fate, than others. Social distinction and consideration, especially such as is achieved by the taking of heads in war, is carried over into the life after death; and men are anxious that outward marks of such distinction should go with them. This is undoubtedly one of the grounds for tatuing the body. Among the Kayans a man's hands are only fully tatued when he has taken a head; while the social status of a woman is marked by the degree of fineness of the tatuing.¹ It follows that death is neither greatly feared nor desired; but an old man will sometimes affirm that he is quite ready or even desirous to die, although he may seem cheerful and fairly vigorous.

The Kayans believe in the reincarnation of the soul, although this belief is not clearly harmonised with the belief in the life in another world. It is generally believed that the soul of a grandfather may pass into one of his grandchildren, and an old man will try to secure the passage of his soul to a favourite grandchild by holding it above his head from time to time. The grandfather usually gives up his name to his eldest grandson, and reassumes the original name of his childhood with the prefix or title *Laki*, and the custom seems to be connected with this belief or hope. There is no means of discovering whether the hope is realised. The human soul may also, in the belief of all the peoples, be reincarnated in the body of almost any animal; but opinions in regard to this matter are very

¹ It is believed that the tatuing on the woman's hands and forearms illuminates for the ghost dark places traversed on the journey to the other world.

vague. Thus the Kayans believe that the objection of the Mohammedan Malays to the eating of pig is due to reincarnation of their souls in animals of that species, which belief naturally causes some vexation to the Malay traders.

Among the Kayans and other peoples sceptics are to be found, and, as no inquisitorial methods are in vogue among them, such persons will on occasion give expression to their doubts about the accepted dogmas, although speech about such topics is generally repressed by some touch of awe. One man, for example, argued in our hearing that he could hardly believe that man continues to exist after death, for, said he, if men and women still lived after death, some of those who have been very fond of their children would surely return to see them, and would be in some way perceived by the living. But all such discussions are usually terminated with the remark, "*Nusi jam?*" ("Who knows?")

The Kenyahs' disposal of their dead is very similar in all respects to the Kayan practice. But the burial customs of most of the Klemantan tribes are different. Their usual practice is to keep the coffin containing the corpse in the gallery of the house until the period of mourning is terminated. A bamboo tube carried down through the floor to the ground permits the escape of fluids resulting from decomposition. The coffin itself is sealed closely with wax, and elaborately decorated with carved and painted wood-work. After several months or even years have elapsed a feast is made (the feast of the bones); the coffin is opened and the bones taken out and cleaned. They are then packed into a smaller coffin or a large ovoid jar, which is carried to the village cemetery. There it is placed either in the hollowed upper end of a massive post, or into a large wooden chamber containing, or to contain, the remains of several persons, generally

near relatives. These tombs are in many cases very elaborately decorated with painted wood-work.

Since the Klemantans who use the jar to contain the bones are not capable of making such large jars, but procure jars of Indo-Chinese and Chinese manufacture, it seems probable that the jars are comparatively modern substitutes for the smaller wooden coffin or bone-box. Only the richer folk can afford the luxury of a jar.

A rather different procedure is sometimes adopted by the same Klemantans who use the wooden coffins, namely, the corpse is placed in a jar a few days after death. Since the mouth of the jar is generally too small to admit the corpse the jar is broken horizontally into two parts by the following ingenious procedure. The jar is sunk in the water of the river until it is full of water and wholly submerged; it is held horizontally by two men, one at either end, just beneath the surface of the water. A third man strikes a sharp downward blow with an axe upon the widest circumference of the jar; it is then turned over and he strikes a second blow upon the same circumference at a spot opposite to the first. At the second stroke the jar falls in two, sometimes as cleanly and nicely broken as though cut with a saw.¹ The corpse is then packed in with its knees tied closely under the chin; the upper part of the jar is replaced and sealed on with wax. When the time of the feast of the bones arrives, the jar is reopened, the bones cleaned, and replaced in the jar.

This mode of jar burial is commonly practised by the Muruts, and is commoner in the northern parts of the island than elsewhere. It may be added that the jars used are generally valuable old jars,

¹ Coco-nuts are commonly opened by two blows with a sword struck upon opposite sides, and it seems probable that the method of splitting the jar was suggested by this practice.

and that the cheap modern copies of them find little favour.

The Klemantans put selected pieces of the property of the deceased within the tomb, but do not generally hang them on it externally as the Kayans and Kenyahs do.

The Sea Dayaks bury their dead in the earth, generally in a village graveyard on the river banks not far from the house. The body, together with personal property, is merely wrapped in mats and laid in a grave some three feet in depth. It is not usual to keep it in the house for some days as the Kayans do, and the burial is effected with comparatively little ceremony. The grave of the common man is not marked with any monument, but that of a chief may be marked by a *sungkup*; this consists of two pairs of stout posts, at head and feet respectively; each pair is erected in the form of an oblique cross; the upper end of each post is carved in decorative fashion. Two broad planks laid between the lower parts of these crossed posts form a roof to the grave. In the case of a man noted for great success in farming or fighting, a bamboo tube may be sunk through the earth to the spot just above the root of the nose, and through this they speak to him and pour rice spirit in order to strengthen their appeal.

The Land Dayaks of upper Sarawak, as well as some other Klemantan tribes in South Borneo, are peculiar in that they burn the dead, or the bones alone after the flesh has dropped away. The burning of the whole body is in some tribes carried out by the richer families only; the bodies that are not burned are buried in the earth.

CHAPTER XV

ANIMISTIC BELIEFS CONNECTED WITH ANIMALS AND PLANTS¹

MANY of the animals, both wild and domesticated, are held by the Kenyahs in peculiar regard; those that most influence their conduct are the omen-birds, and among the omen-birds the common white-headed carrion-hawk (*Haliaster intermedius*) is by far the most important. The Kenyahs always observe the movements of this hawk with keen interest, for by a well-established code of rules they interpret his movements in the heavens as signs by which they must be guided in many matters of moment, especially in the conduct of warlike or any other dangerous expeditions.² The hawk is always spoken of and addressed as *Bali*

¹ In this chapter we have departed from our rule of describing first and most fully the facts and beliefs of the Kayan people, because before planning this book we had paid special attention to this topic, and had obtained fuller information in regard to the Kenyahs than to other peoples, and had published this in the form of a paper in the *Journal of the Anthropological Institute* ("The Relations between Men and Animals in Sarawak," *J. Anth. Instit.* vol. xxxi.). This paper, modified and corrected in detail, forms the substance of this chapter. We wish to express our thanks to the Council of the Royal Anthropological Institute of Great Britain and Ireland for permission to make use of this paper.

² We find that the practices of these people in connection with omens or auspices so closely resemble those of the early Romans that it seems worth while to draw attention to these resemblances, and we therefore quote in foot-notes some passages from Dr. Smith's *Dictionary of Classical Antiquities*, referring to the practice of the Romans: "In the most ancient times no transaction, whether private or public, was performed without consulting the auspices, and hence arose the distinction of *auspicia privata* and *auspicia publica*."

Flaki, and is formally consulted before any party of Kenyahs sets out from home for distant parts.

To illustrate the formalities with which they read the omens we will transcribe here a passage from a journal kept by one of us. The occasion of the incidents described was the setting out of a large body of Kenyahs from the house of Tama Bulan (Pl. 27), a chief who by his personal merits had attained to a position of great influence among the other Kenyah chiefs, and who had been confirmed in his authority by His Highness the Rajah of Sarawak. The object of the expedition was to visit and make peace with another great fighting tribe, the Madangs, who live in the remotest interior of Borneo.¹ Tama Bulan, whose belief in the value of the omens had been slightly shaken, was willing to start without ceremonies, and to make those powers which he believed to protect us responsible for himself and his people also. But the people had begged him not to neglect the traditional rites, and he had yielded to their wishes.

At break of day, before I was up, Tama Bulan was washed by the women at the river's brink with water and the blood of pigs to purify him for his journey, and later in the morning the people set to work to seek omens and a guarantee of their safety on the journey from the hawks that are so numerous here. A small shelter of sticks and leaves was made on the river-bank before the house, and the women having been sent to their rooms, three men of the upper class² sat under this leaf-shelter beside a small fire, and searched the sky for hawks. After sitting there silently for about an hour the three men suddenly became animated; one of them took in his right hand a small chick and a stick frayed by many deep cuts with a knife, and waved them repeatedly from left to right, at the same time pouring out a rapid flood of words. They had caught sight of a hawk high up and far away from them, and they were trying to persuade it to fly towards the right. Presently

¹ See Chap. XXII.

² "No one but a patrician could take the auspices."

the hawk, a tiny speck in the sky, sailed slowly out of sight behind a hill on the right, and the men settled themselves to watch for a second hawk which must fly towards the left, and a third which must circle round and round. In the course of about half-an-hour two hawks had obligingly put in an appearance, and behaved just as it was hoped and desired that they should behave; and so this part of the business was finished, and about a score of men bustled about preparing for the next act. They brought many fowls and several young pigs, and a bundle of long poles pointed at either end. Before the house stand upright two great boles of timber; the upper end of each of them is carved into a rude face and crowned with a brass gong (Pl. 157). These are two images of the one Supreme Being, Bali Penyalong, and they seem to be at the same time the altars of the god. A tall young tree, stripped of all but its topmost twigs, stands beside one of them, and is supposed to reach to heaven or, at least, by its greater proximity to the regions above, to facilitate intercourse. As to the meaning of this and many other features of these rites it is impossible to form any exact idea, for the opinions of these people in such matters are hardly less vague and diversified than those of more civilized worshippers. Tama Bulan, in his character of high priest,¹ took his stand before one of these images, while a nephew, one of the three men who had watched the hawks, officiated before the other and went through exactly the same ceremonies as his uncle, at the same time with him. Tama Bulan held a small bamboo water-vessel in his left hand, and with a frayed stick in his right hand sprinkled some of the water on the image, all the time looking up into its face and rapidly repeating a set form of words. Presently he took a fowl, snipped off its head and sprinkled its blood upon the image, and so again with another and another fowl. Then he held a young pig while a follower gashed its throat, and as the blood leapt out he scattered it on the image, while the score of men standing round about put their hands, some on him, some on one another; maintaining in this way physical contact with one another and with their leader, they joined in the prayer or incantation which he kept pouring forth in the same rapid mechanical fashion in which many a curate at home reads the Church service.

¹ "Romulus is represented to have been the best of augurs, and from him all succeeding augurs received the chief mark of their office."

In the house, meanwhile, four boys were pounding at two big drums to keep away from the worshippers all sounds but the words of their own prayers.¹ Then another fowl and another pig were sacrificed in similar fashion at each altar, and the second part of the rite was finished by the men sticking the carcasses of the slaughtered beasts each one on the point of a pole, and fixing the poles upright in the earth before the images.

Tama Bulan now came up into the house to perform the third and last act. A pig was brought and laid bound upon the floor, and Tama Bulan, stooping, with a sword in his right hand, kept punching the pig gently behind the shoulder as though to keep its attention, and addressed it with a rapid flow of words, each phrase beginning "O Bali Bouin." The pig's throat was then cut by an attendant, and Tama Bulan, standing up, diluted its blood with water and scattered it abroad over all of us as we stood round about him, while he still kept up the rapid patter of words. Then he pulled off the head of a fowl and concluded the rites by once more sprinkling us all with blood and water. Everyone seemed relieved and well satisfied to have got through this important business, and to have secured protectors for all the party during the forthcoming journey. For the three hawks will watch over them, and are held to have given them explicit guarantees of safety. The frayed stick that had figured so largely in the rites was stuck under the rafters of the roof among a row of others previously used, and there it will remain, a sign and a pledge of the piety of the people, as long as the house shall stand. And then as Tama Bulan, pretty well covered with blood, went away to wash himself, I felt as though I had just lived through a book of the *Aeneid*, and was about to follow Father Aeneas to the shores of Latium.

This elaborate rite, so well fitted to set agoing the speculative fancy of any one acquainted with the writings of Robertson Smith and Messrs. Jevons and Frazer, was one of the first that we witnessed together. After giving all our facts we shall return to discuss some of the interesting questions raised by it, but it will be seen that we are far from having

¹ "Hence devices were adopted so that no ill-omened sound should be heard, such as blowing a trumpet during the sacrifice."

discovered satisfactory explanations of all its features. Obscure features to which we would direct attention are the use of the fire and the frayed stick, for these figure in almost all rites in which the omen-birds are consulted or prayers and sacrifices made. The Kenyahs seem to feel that the purpose of fire is to carry up the prayers to heaven by means of the ascending flame and smoke, in somewhat the same way as the tall pole planted by the side of the image of Bali Penyalong facilitates communion with the spirit ; for they conceive him as dwelling somewhere above the earth.

Before going out to attack an enemy, omens are always sought in the way we have described, and if the expedition is successful the warriors bring home not only the heads of the slain enemy, but also pieces of their flesh, which they fix upon poles before the house, one for each family, as a thank-offering to Bali Flaki for his guidance and protection. It seldom occurs that a hawk actually takes or eats these pieces of flesh, and that does not seem to be expected. Without favourable omens from the hawks Kenyahs will not set out on any expedition, and even when they have secured them, they still anxiously look out for further guidance, and may be stopped or turned back at any time by unfavourable omens. Thus, should a hawk fly over their boat going in the same direction as themselves, this is a good omen ; but if one should fly towards them as they travel, and especially if it should scream as it does so, this is a terribly bad omen, and only in case they can obtain other very favourable omens to counteract the impression made by it will they continue their journey. If one of a party dies on the journey, they will stop for one whole day for fear of offending Bali Flaki. If a hawk should scream just as they are about to deliver an attack, that means that some of the elder men will be killed in the battle.

Bali Flaki is also consulted before sowing and harvesting the rice crop, but besides being appealed to publicly on behalf of the whole community, his aid may be sought privately by any man who wishes to injure another. For this purpose a man makes a rough wooden image in human form, and retires to some quiet spot on the river bank where he sets up a *tegulun*, a horizontal pole supported about a yard above the ground by a pair of vertical poles. He lights a small fire beside the *tegulun*, and, taking a fowl in one hand, he sits on the ground behind it so as to see through it a square patch of sky,¹ and so waits until a hawk becomes visible upon this patch. As soon as a hawk appears he kills the fowl, and with a frayed stick smears its blood on the wooden image, saying, "Put fat in his mouth" (which means "Let his head be taken and fed with fat in the usual way"), and he puts a bit of fat in the mouth of the image. Then he strikes at the breast of the image with a small wooden spear, and throws it into a pool of water reddened with red earth, and then takes it out and buries it in the ground. While the hawk is visible, he waves it towards the left; for he knows that if it flies to the left he will prevail over his enemy, but that if it goes to the right his enemy is too strong for him.

When a new house is built, a wooden image of Bali Flaki with wings extended is put up before it, and an offering of mixed food is put on a little shelf before the image, and at times, especially after getting good omens from the hawks, it is offered bits of flesh and is smeared with pig's blood. If the people have good luck in their new house, they renew the image; but if not, they usually allow it to fall into decay. If, when a man is sitting down to a meal, he espies a hawk in the heavens, he will

¹ "The person who has to take them (the auspices) first marked out with a wand . . . a division of the heavens called 'templum,' . . . within which he intended to make his observations."

throw a morsel of food towards it, exclaiming, "Bali Flaki!"

We have seen that during the formal consultation of the hawks the women are sent to their rooms. Nevertheless many women keep in the cupboards in which they sleep a wooden image of the hawk with a few feathers stuck upon it. If the woman falls sick she will take one of these feathers and, waving it to and fro, will say, "Tell the bad spirit that is making me sick that I have a feather of Bali Flaki." When she recovers her health Bali Flaki has the credit of it.

Although Kenyahs will not kill a hawk, they would not prevent us from shooting one if it stole their chickens; for they say that a hawk who will do that is a low-class fellow, a cad, in fact, for there are social grades among the hawks just as there are among themselves.

Although the Kenyahs thus look to Bali Flaki to guide them and help them in many ways, and express gratitude towards him, we do not think that they conceive of him as a single great spirit, as some of the other tribes tend to do; they rather look upon the hawks as messengers and intermediators between themselves and Bali Penyalong,¹ to which a certain undefined amount of power is delegated. No doubt it is a vulgar error with them, as in the case of professors of other forms of belief, to forget in some degree the Supreme Being, and to direct their prayers and thanks almost exclusively to the subordinate power, which, having concrete forms, they can more easily keep before their minds. They regard favourable omens as given for their encouragement, and bad omens as friendly warnings.² We were told by one very

¹ "It was from Jupiter mainly that the future was learnt, and the birds were regarded as his messengers."

² "The Roman auspices were essentially of a practical nature; they gave no information respecting the course of future events, they did not inform men

intelligent Kenyah that he supposed that the hawks, having been so frequently sent by Bali Penyalong to give them warnings, had learnt how to do this of their own will, and that sometimes they probably do give them warning or encouragement independently without being sent by him.

All Kenyahs hold Bali Flaki in the same peculiar regard, and no individuals or sections of them claim to be especially favoured by him or claim to be related to him by blood or descent.

OTHER OMEN-BIRDS

Kenyahs obtain omens of less importance from several other birds. When favourable omens have been given by the hawks, some prominent man is always sent out to sit on the river-bank beside a small fire and watch and listen for these other birds. Their movements and cries are the signs which he interprets as omens, confirming or weakening the import of those given by the hawks. Of these other omens the most regarded are those given by the three species of the spider-hunter (*Arachnothera Chrysogenys*, *A. modesta*, and *A. Longirostris*). All three species are known as "Sit" or "Isit." When travelling on the river, the Kenyahs hope to see "Isit" fly across from left to right as they sit facing the bow of the canoe. When this happens they call out loudly, saying, "O, Isit on the left hand! Give us long life, help us in our undertaking, help us to find what we are seeking, make our enemies feeble." They usually stop their canoes, land on the bank, and, after making a small fire, say to it, "Tell Isit to help us." Each man of the party will light a cigarette in order that he

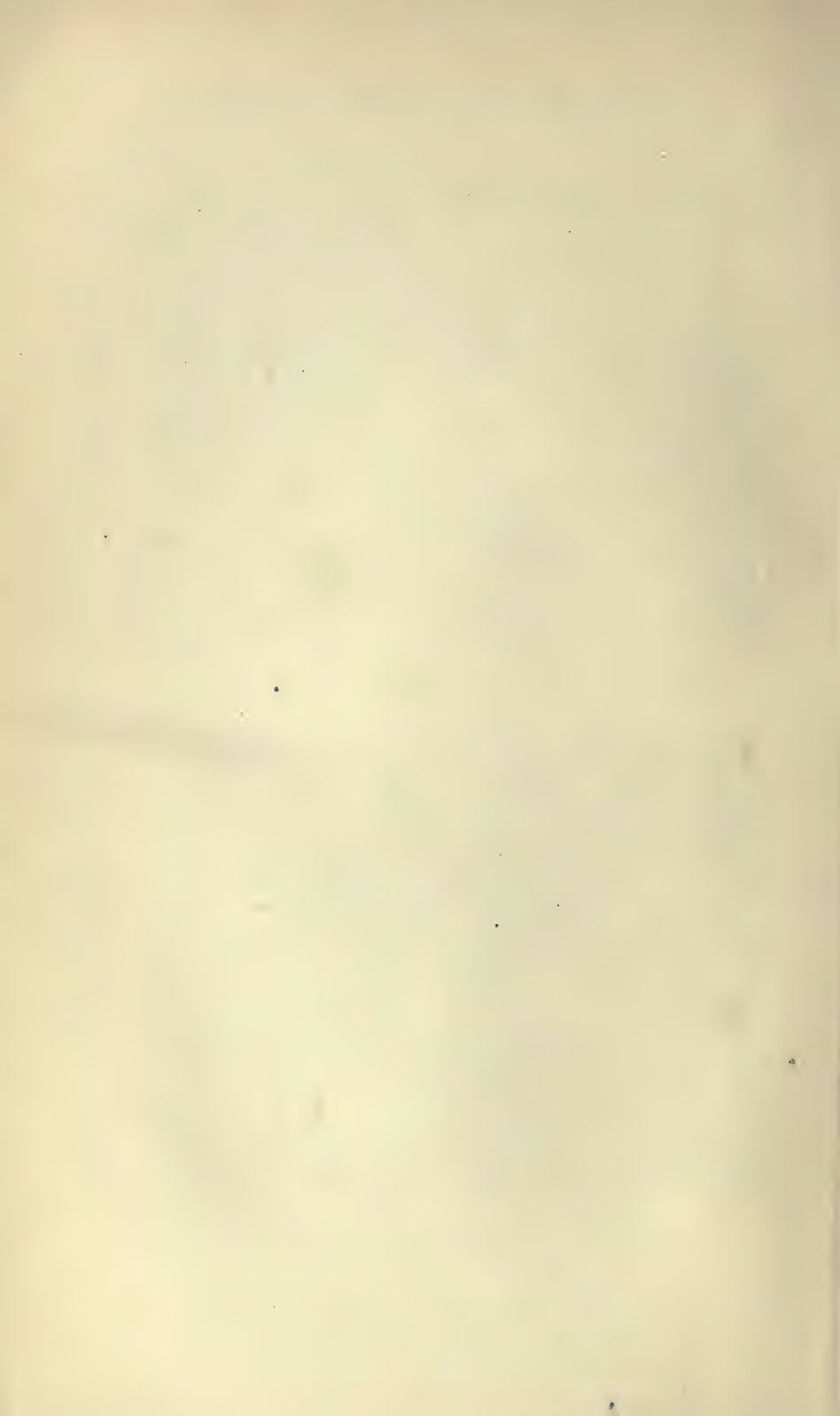
what was to happen, but simply taught them whether they were to do or not to do the matter purposed; they assigned no reason for the decision of Jupiter, they simply announced—Yes or No."



TAMA BULAN SACRIFICING A PIG TO BALI PENYALONG.



PLATE 157. BALARI, A KENYAH, SACRIFICING A FOWL
TO BALI PENYALONG.



may have his own small fire, and will murmur some part at least of the usual formulas. After seeing "Isit" on their left, they like to see him again on their right side.

Next in importance to the spider-hunters are the three varieties of the trogan (*Harpactes Diardi*, *H. Duvaucelii*, and *H. kasumba*). They like to hear the trogan calling quietly while he sits on a tree to their left; but if he is on their right, the omen is only a little less favourable.¹ On hearing the trogan's cry, they own it, as they say, by shouting to it and by stopping to light a fire just as in the case of "Isit."

Kieng, the woodpecker (*Lepocestes porphyromelas*), has two notes, one of which is of good, the other of bad omen. If they have secured good omens from the birds already mentioned, they will then try to avoid hearing *Kieng*, lest he should utter the note of evil omen; so they sing and talk and rattle their paddles on the sides of the boat.

Other omen-birds of less importance are *Asi* (*Carcineutes melanops*), whose note warns them of difficulties in their path, and *Ukang* (*Sasia abnormis*), whose note means good luck for them. *Telajan*, the crested rain-bird (*Platylophus coronatus*), announces good luck by its call and warns of serious difficulties also.

Kong, the hornbill (*Anorrhinus comatus*), gives omens of minor importance by his strange deep cry. The handsome feathers of another species of hornbill (*Buceros rhinoceros*), with bold bars of black and white, are worn on war-coats and stuck in the war-caps by men who are tried warriors, but may not be worn by mere youths. The substance of the

¹ "It was only a few birds which could give auguries among the Romans. They were divided into two classes: Oscines, those which gave auguries by singing or their voice; and Alites, those which gave auguries by their flight." "There were considerable varieties of omen according to the note of the Oscines or the place from which they uttered the note; and similarly among the Alites, according to the nature of their flight."

beak of the helmeted hornbill (*Rhinoflax vigil*) is sometimes carved into the form of the canine tooth of the tiger-cat, and a pair of these is the most valued kind of ear-ornament for men. Only elderly men, or men who have taken heads with their own hands, may wear them. One of the popular dances consists in a comical imitation of the movements of the hornbill, but no special significance attaches to the dance; it seems to be done purely in a spirit of fun. Young hornbills are occasionally kept in the house as pets.

We know of no other bird that plays any part in the religious life of the Kenyahs or affects them in any peculiar manner.

THE PIG

All Kenyahs keep numerous domestic pigs, which roam beneath and about the house, picking up what garbage they can find to eke out the scanty meals of rice-dust and chaff given them by the women. It seems that they seldom or never take to the jungle and become feral, although they are not confined in any way.

The domestic pig is not treated with any show of reverence, but rather with the greatest contumely, and yet it plays a part in almost all religious ceremonies, and before it is slaughtered explanations are always offered to it, and it is assured that it is not to be eaten. We have seen that, in the rites preparatory to an important and dangerous expedition, the chief was washed with pig's blood and water, and that young pigs were slain before the altar-post of Bali Penyalong, and their blood sprinkled on the post and afterwards upon all or most of the men of the household. It is probably true that Bali Penyalong is never addressed without the slaughter of one or more pigs, and also that

no domestic pig is ever slaughtered without being charged beforehand with some message or prayer to Bali Penyalong, which its spirit may carry up to him. But the most important function of the pig is the giving of information as to the future course of events by means of the markings on its liver.¹

Whenever it becomes specially interesting or important to ascertain the future course of events, when, for example, a household proposes to make war, or when two parties are about to go through a peace-making ceremony, a pig is caught by the young men from among those beneath the house, and is brought and laid, with its feet lashed together, before the chief in the great gallery of the house. And it would seem that the more important the ceremony the larger and the more numerous should be the pigs selected as victims. An attendant hands a burning brand to the chief, and he, stooping over the pig, singes a few of its hairs, and then, addressing the pig as "Bali Bouin," and gently punching it behind the shoulder, as we have already depicted him, he pours out a rapid flood of words. The substance of his address is a prayer to Bali Penyalong for guidance and knowledge as to the future course of the business in hand, and an injunction to the soul of the pig to carry the prayer to Bali Penyalong.

Sometimes more than one chief will address one pig in this way; and then, as soon as these prayers are concluded, some follower plunges a spear into the heart or throat of the pig, and rapidly opens its belly in the middle line, drags out the liver and lays it on a leaf or platter with the underside uppermost, and so carries it to the chief or chiefs. Then all the elderly men crowd round and consult as to the significance of the appearances presented by the

¹ "They endeavoured to learn the future, especially in war, by consulting the entrails of victims."

underside of the liver. The various lobes and lobules are taken to represent the various districts concerned in the question on which light is desired, and according to the strength and intimacy of the connections between these lobes, the people of the districts represented are held to be bound in more or less lasting friendship. While spots and nodules in any part betoken future evils for the people of that part, a clean healthy liver means good fortune and happiness for all concerned.

The underside of the liver, which alone is significant, varies considerably from one specimen to another, and this must prevent any very definite and consistent identification of the parts with the different districts of the country. The rule generally observed is to identify the under surface of the right lobe (*Arti toh*) with the territory of the party that kills the pig and makes the enquiry; the adjacent part of the left lobe (*Sunan*) with the territory of any party involved in the question which adjoins that of the first party; and the under surface of the caudal extremity (*Arti arkat*) with that of any remoter third party (see Fig. 79). If the ridge that runs up between the right and left lobes is sharp, it indicates that there will still be some bad feeling (or, as they say, the swords are still sharp). A gall-bladder which is long and overlapping indicates more trouble between the parties to the right and left; but one which is sunk almost out of sight in the substance of the liver is a sign that no further trouble is to be expected. The grooves on the under surface of the right lobe stand for the waterways and, if they are strongly marked, imply freedom of intercourse. Notches at the free edges stand for past injuries suffered (the scars of wounds received, as it were); and if these are equally marked in the several parts they indicate peace, because it is implied that no balance of old scores

remains to any one of the parties concerned. A sore or abscess in any part foretells the speedy death of one of the chiefs of the people of that part.

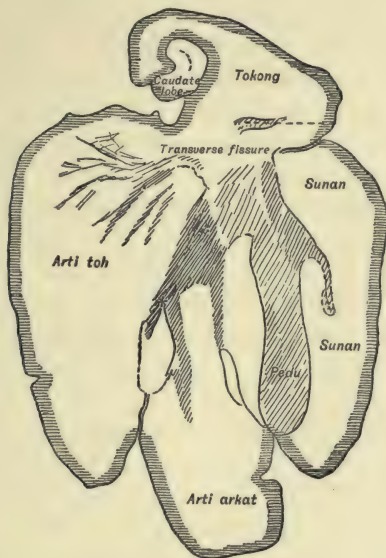


FIG. 79.

Sketch of ventral side of pig's liver from which omens are read. The several parts are taken to represent the several districts in which the augur is interested, and the future relations between the communities inhabiting these districts are foretold from the observation of the ligaments, fissures, and prominences, etc., connecting or separating these parts, and their good or bad fortune is implied by the state of the surface of corresponding parts. On one occasion the signs were read as follows:—*Arti toh* (right lateral lobe) stood for the Tinjar district and people; *Arti arkat* (the right central lobe) for the Madangs; *Sunan* (the left central lobe) for the main Baram and its people; *Tokong* (the left lateral lobe) for a particular Kayan village in the Baram. The shortness of the gall-bladder (*Pedu*) which separates the Baram and the Madang districts was held to be of good omen, as also the large development of the caudate lobe and the strength of the ligaments connecting *Arti toh* with *Arti arkat*. A pit in the area *Sunan* was held to foretell the early death of some Baram chief.

It is obvious that this system of interpretation, which is common to nearly all the peoples, gives much scope for the operation of prejudice, suggestion, and ingenuity. But the group of interpreting

chiefs and elder men generally achieves unanimity in giving its verdict.

The omens thus obtained are held to be the answer vouchsafed by Bali Penyalong to the prayers which have been carried to him by the spirit of the pig.

If the answer obtained in this way from one pig is unsatisfactory, they will often kill a second, and on important occasions even a third or fourth, in order to obtain a favourable answer. Unless they can thus obtain a satisfactory forecast, they will not set out upon any undertaking of importance.

After any ceremony of this kind the body of the pig is usually divided among the people, and by them cooked and eaten without further ceremony. But we have seen that, after the ceremony in preparation for an expedition, the bodies of the young pigs whose blood was scattered on the altar-post of Bali Penyalong were fixed upon tall poles beside this altar-post and there left; and this seems to be the rule in ceremonies of this sort, though it is not clear whether the carcasses are left there as offerings to the hawks or to Bali Penyalong, or because they are in some sense too holy to be used as food after being used in such rites.

Probably Kenyahs never give to the spirits in this way the whole body of a large pig, but only of quite small pigs, and in this they are probably influenced by considerations of economy.

It may be said generally that Kenyahs do not kill domestic pigs simply and solely for the sake of food. The killing of a pig is always the occasion for, or occasioned by, some religious rite. It is true that on the arrival of honoured guests a pig is usually killed and given to them for food; but its spirit is then always charged with some message to Bali Penyalong. It is said that, when the pig's spirit comes to Bali Penyalong, he is

offended if it brings no message from those who killed the pig, and he sends it back to carry off their souls.

On many other occasions also pigs are killed; thus, on returning from a successful attack on enemies, a pig is usually killed for each family of the household, and a piece of its flesh is put up on a pole before the house; and during the severe illness of any person of high social standing, pigs are usually killed, and friendly chiefs may come from distant parts, bringing with them pigs and fowls that they may sacrifice them, and so aid in restoring the sick man to health. On the death of a chief, too, a great feast is made, and many pigs are slaughtered, and their jaw-bones are hung up on the tomb. A pig is sometimes used in the ceremony by which a newly-made peace is sealed between tribes hitherto at blood-feuds, but a fowl is more commonly used.

The wild pig which abounds in the forest is hunted by the Kenyahs, and when brought to bay by the dogs is killed with spears, and it is eaten without ceremony or compunction by all classes. The wild pig is never used as messenger to the gods, and its liver is not consulted. The lower jaws of all wild pigs that are killed are cleaned and hung up together in the house, and it is believed that if these should be lost or in any way destroyed the dogs would cease to hunt.

The domestic fowls are seldom killed for food, and their eggs too can hardly be reckoned as a regular article of diet, though the people have no prejudice against eating them. And it would seem that the fowls are kept in the main for ceremonial purposes, and that their table use is of very secondary importance.

Fowls are killed on many of the occasions on which pigs are sacrificed, and, as we have seen in

the description of the ceremony at Tama Bulan's house, their blood may be poured upon the altarposts of Bali Penyalong. It would seem that fowls and pigs are to some extent interchangeable equivalents for sacrificial purposes. Perhaps the most important occasion on which the fowl plays a part is the performance of the rite by which a blood-feud is finally wiped away. The following extract from the journal previously quoted describes an incident of this kind :—

In the evening there was serious business on hand. Two chiefs, who some years ago were burned out of their homes in the Rejang district by the government, have settled themselves with their people in the Baram district. They had made a provisional peace with the Kayans some years ago, but the final ceremony was to be performed this evening. The two chiefs of the immigrants, who had remained hitherto in a remote part of the house, seated themselves at one side, and the Kayan chiefs at the other, and Tama Bulan and ourselves between the two parties. First, presents of iron were exchanged. In the old days costly presents of metal-work used to be given ; but, as this led sometimes to renewed disputes, the government has forbidden the giving, in such ceremony, of presents of a greater value than two dollars. So now old sword-blades are given, and the other essential part of the present has been proportionately reduced from a full-grown fowl to a tiny chick. After much preliminary talking, two chicks were brought and a bundle of old sword-blades, which Tama Bulan, in his character of peace-maker, carries with him whenever he travels abroad. A chief of either party took a chick and a sword and presented them to the other. Then one led his men a little apart and began to rattle off an invocation beginning, "O sacred (Bali) chick," snipped off its head with the sword, and with the bloody blade smeared the right arm of his followers as they crowded round him. The old fellow kept up the stream of words until every man was smeared ; and then they all stamped together on the floor raising a great shout. Then the other party went through a similar performance ; and the peace being thus formally ratified, we sat down to cement it still further by a friendly drinking bout.

Another ceremony in which the fowl plays a prominent part is that by which the wandering soul of a sick person is found and led back to his body by the medicine-man. This is described in Chapter XIV.

It seems clear that the fowl, like the pig, is used on these occasions as a messenger sent by man to the Supreme Spirit. In most cases when a fowl is slaughtered in the course of a ceremony, it is first waved over the heads of the people taking part in it, and its blood is afterwards sprinkled upon them.

In the blood-brotherhood ceremony, when each of the two men drinks or smokes in a cigarette a drop of the other's blood drawn with a bamboo-knife, a fowl is in many cases waved over them and then killed, and occasionally a pig also is killed. In such a case the man who has killed the fowl will carry its carcase to the door of the house, and there he will wave towards the heavens a frayed stick moistened with its blood, while he announces the facts of the ceremony to Bali Penyalong. So that here again the fowl seems to play the part of a messenger. The carcase and the bloody stick are afterwards put up together on a tall pole before the house. After going through this ceremony a man is safe from all the members of the household to which his blood-brother belongs; and in the case of two chiefs all the members of either household are bound to those of the other by a sacred tie.

Fowls' eggs are sometimes put on the cleft poles as sacrifices. In one instance, when we were engaged in fishing a lake with a large party in boats, we came upon a row of eight poles stuck upright at the edge of the lake, each holding a fowl's egg in its cleft upper end. These had just been put there by the crew of one of the canoes as an offering to the crocodiles, which were regarded as the most

influential of the powers of the lake and able to ensure us good sport.

In such cases the eggs are probably economical substitutes for fowls, as seems to be indicated by the following facts: When Kenyah boys enter a strange branch of the river for the first time, they go, each one taking a fowl's egg in his hand, into the jungle with some old man, who takes the eggs, puts them into the cleft ends of poles fixed upright in the earth, and thus addresses all the omen-birds collectively, "Don't let any harm happen to these children who are coming for the first time to this river; they give you these eggs." Sometimes instead of eggs the feathers of a fowl are used; and both the eggs and feathers would seem to be substituted for fowls, as being good enough in the case of mere children performing a minor rite.

When the belly of a fowl is opened there are prominent two curved portions of the gut. The state of these is examined in some cases before the planting of *padi*, and sometimes before attempting to catch the soul of a sick man. If the parts are much curved, it is a good omen; if straight or but slightly curved, it is a bad omen.

THE CROCODILE

Like all other races of Sarawak, the Kenyahs regard the crocodiles that infest their rivers as more or less friendly creatures. They fear the crocodile and do not like to mention it by name, especially if one be in sight, and refer to it as "old grandfather." But the fear is rather a superstitious fear than the fear of being seized by the beast. They regard those of their own neighbourhood as more especially friendly, in spite of the fact that members of their households are occasionally taken by crocodiles, either while standing incautiously on the bank of



PLATE 158. A KAYAN CHARGING A PIG WITH A MESSAGE TO THE GODS.

the river or while floating quietly at evening time in a small canoe. When this happens, it is believed either that the person taken has in some way offended or injured one or all of the crocodiles, or that he has been taken by a stranger crocodile that has come from a distant part of the river, and therefore did not share in the friendly understanding usually subsisting between the people and the local crocodiles. But in any case it is considered that the crocodiles have committed an unjustifiable aggression and have set up a blood-feud which can only be abolished by the slaying of one or more of the aggressors. Now it is the habit of the crocodile to hold the body of his victim for several days before devouring it, and to drag it for this purpose into some muddy creek opening into the main river. A party is therefore organised to search all the neighbouring creeks, and the first measure taken is to prevent the guilty crocodile escaping to some other part of the river. To achieve this they take long poles, frayed with many cuts, and set them up on the river-bank at some distance above and below the scene of the crime and at the mouths of all the neighbouring creeks and streamlets; and they kill fowls and pray that the guilty crocodile may be prevented from passing the spots thus marked. They then search the creeks, and if they find the criminal with the body of his victim they kill him, and the feud is at an end. But, if they fail to find him thus, they go out on the part of the river included between their charmed poles, and, with their spears tied to long poles, prod all the bed of this part of the river, and thus generally succeed in killing one or more crocodiles. They then usually search its entrails for the bones and hair of the victim so as to make sure that they have caught the offending beast. But, even if they do not obtain conclusive evidence of this kind, they seem

to feel that justice is satisfied, and that the beast killed is probably the guilty one.

Except in the meting out of a just vengeance in this way, no Kenyah will kill a crocodile, and they will not eat its flesh under any circumstances. But there is no evidence to show that they regard themselves as related by blood or descent to the crocodiles or that their ancestors ever did so.

When Kenyahs go on a journey into strange rivers or to the lower part of the main river, they fear the crocodiles of these strange waters, because they are unknown to them, and any one of them might easily be mistaken by the crocodiles for some one who has done them an injury. Some Kenyahs tie the red leaves of the *Dracena* below the prow of their boat whenever they go far from home, believing that this protects them from all danger of attack by crocodiles.

THE DOG

In all Kenyah houses are large numbers of dogs, which vary a good deal in size and colour, but roughly resemble large, mongrel-bred, smooth-haired terriers. Each family owns several, and they are fed with rice usually in the evening; but they seem to be always hungry. The best of them are used for hunting; but besides these there is always a number of quite useless, ill-fed, ill-tempered curs; for no Kenyah dare kill a dog, however much he may wish to be rid of it. Still less, of course, will he eat the flesh of a dog. The dogs prowl about, in and around the house, much as they please, but are not treated with any particular respect. When a dog intrudes where he is not wanted it is usual to click with the tongue at him, and this is usually enough to make him pass on; but blows with a stick follow quickly if the animal

does not obey. They display little affection for their dogs, and they do not like children to touch or play with the dogs, but of course cannot altogether prevent them.

One young Kenyah chief, on being questioned, said that the reason they will not kill dogs is that they are like children, and eat and sleep together with men in the same house; and he added that, if a man should kill a dog, he would go mad.

If a dog dies in the house, the men push the carcase out of the house and into the river with long poles, and will on no account touch it with their hands. The spot on the floor on which the dog died is fenced round with mats for some few days in order to prevent the children walking over it.

It is usual for the Kenyah men to have one or more designs tatued on their forearms and shoulders. Among the commonest of these designs are those known as the prawn and the dog (see Chap. XII.). They seem to be conventionalised derivatives from these animal forms. It is said that the dog's head design was formerly much more in fashion than it is at the present time.

DEER AND CATTLE

Very few Kenyahs of the upper class will kill or eat deer and wild cattle. They believe that if they should eat their flesh they would vomit violently and spit out blood. They have no domestic cattle, and the buffalo does not occur in their districts. Lower-class Kenyahs and slaves, taken as war-captives from other tribes, may eat deer and horned cattle, but they must take the flesh some little distance from the house when they cook it. A woman who is pregnant, or for any other reason is in the hands of a physician, has to observe the

restrictions with regard to deer and cattle more strictly than other people, and she will not touch or allow to be brought near her any article of leather or horn.

The war-coats of the men are often made of the skin of goats or deer, and any man may wear such a war-coat. But when a man has a young son, he is particularly careful to avoid contact with any part of a deer, lest through such contact he should transmit to his son in any degree the timidity of the deer. On one occasion when we had killed a deer, a Kenyah chief resolutely refused to allow its skin to be carried in his boat, alleging the above reason.

The cry or bark of the deer (*Cervulus muntjac*) is a warning of danger, and the seeing or hearing of the mouse-deer or *plandok* (*Tragulus napu*) has a like significance.

THE TIGER-CAT

The only large species of the *Felidæ* that occurs in Borneo is the tiger-cat (*Felis nebulosa*). Kenyahs will not eat it, as men of some tribes do, but will kill it; and they fashion its handsome spotted skin into war-coats. Such coats are worn only by men who have been on the war-path. The canine teeth of the tiger-cat are much prized as ornaments; they are worn thrust through holes in the upper part of the shell of the ear, but only by full-grown men. *Kuleh*, the name of this beast, is sometimes given to a boy.

The true tiger does not now occur in Borneo, and it is doubtful whether it ever was a native of the island. Nevertheless the Kenyahs know it by name (*Linjau*) and by reputation, and a few skins are in the possession of chiefs. No ordinary man, but only a distinguished and elderly chief, will venture to

wear such a skin as a war-coat, or even to touch it. These skins have been brought from other lands by Malay traders, and it is probable that whatever knowledge of the tiger the Kenyahs possess has come from the same source.

A chief will sometimes name his son *Linjau*, that is, the Tiger.

OTHER ANIMALS

A carnivore (*Arctogale leucotis*) allied to the civet-cat warns of danger when seen or heard.

There is a certain large lizard (*Varanus*) that is eaten freely by other tribes, but Kenyahs may not eat it, though they will kill it.

They regard the seeing of any snake as an unfavourable omen, and will not kill any snake gratuitously.

Kenyahs, like all, or almost all the other natives of Borneo, are more or less afraid of the Maias (the orang-utan) and of the long-nosed monkey, and they will not look one in the face or laugh at one.

In one Kenyah house a fantastic figure of the gibbon is carved on the ends of all the main cross-beams of the house, and the chief said that this has been their custom for many generations. He told us that it is the custom, when these beams are being put up, to kill a pig and divide its flesh among the men who are working, and no woman is allowed to come into the house until this has been done. None of his people will kill a gibbon, though other Kenyahs will kill and probably eat it. They claim that he helps them as a friend, and the carvings on the beams seem to symbolize his supporting of the house.

In other parts of the same house are carvings of the bangat, *Semnopithecus Hosei*, but the old chief

regards these as much less important and as recent innovations.

We do not know of any other animals to which especial respect or attention is paid by the Kenyahs.

ANIMAL CULTS OF THE KAYANS

The white-headed hawk (Bali Flaki) of the Kenyahs has its equivalent among the Kayans in the large dark-brown hawk, which they call Laki Neho. But as it is not possible to distinguish these two kinds of hawks when seen flying at some distance, they address and accept all large hawks seen in the distance as Laki Neho.

The function and powers of Laki Neho seem to be almost identical with those of Bali Flaki. He is a giver of omens and a bringer of messages from Laki Tenangan. The following notes of a conversation with an intelligent Kayan chief will give some idea of his attitude towards Laki Neho. It must be remembered that these people have no priesthood and no dogmatic theologians to define and formulate beliefs, so that their ideas as to the nature of their gods and their abodes and powers are, though perhaps more concrete, at least as various in the minds of different individuals as are the corresponding ideas among the average adherents of more highly developed forms of religion; and perhaps no two men will agree exactly on these matters, and any one man will freely contradict his own statements.

Laki Tenangan is an old man with long white hair who speaks Kayan and has a wife, Doh Tenangan. They sometimes see him in dreams, and if fortunate they may then see his face,¹ but if unlucky they see his back only. In olden times powerful men sometimes spoke with him, but now

¹ This phrase as commonly used implies the exchange of greetings.

this never occurs. He dwells in a house far away. Laki Noho also has a house that is covered with palm leaves and frayed sticks. It is in a tree-top, yet it is beside a river, and has a landing-place before it like every Kayan house. This house is sometimes seen in dreams. It is not so far away as the house of Laki Tenangan. At first our informant said that help is asked directly of Laki Noho; but, when pressed, he said that Laki Noho may carry the message to Laki Tenangan. Some things Laki Noho does of his own will and power; for example, if a branch were likely to fall on a Kayan boat he would prevent it, for Laki Tenangan long ago taught him how to do such things. When a man is sick, Kayans appeal to Laki Noho; but if he does not make the patient well they then appeal to Laki Tenangan directly, killing a pig, whose spirit goes first to the house of Laki Noho, and then on to the more distant house of Laki Tenangan. For they believe that in such a case the patient has somehow offended Laki Noho by disregarding or misreading his omens. A man suffering from chronic disease may himself pray to Laki Tenangan. He lights a fire and kills a fowl, and perhaps a pig also, and calls upon Laki Noho to be his witness and messenger. He holds an egg in one hand and says, "This is for you to eat, carry my message direct to Laki Tenangan that I may get well and live and bring up my children, who shall be taught my occupations and the true customs." The fire is lighted to make Laki Noho warm and energetic.

It will be seen from the above account that the Kayans have formed a concept of the power of the hawks in general, and have given it a semi-anthropomorphic character, and we shall see below that the Sea Dayaks have carried this process still further.

CROCODILES

The Kayan's attitude towards the crocodile is practically the same as the Kenyah's. We append the following notes of a conversation with a young Kayan chief, Usong, and his cousin Wan:— There are but very few Kayans who will kill a crocodile except in revenge. But if one of their people has been taken by a crocodile they go out together to kill the criminal, and they begin by saying, "Don't run away, you've got to be killed, why don't you come to the surface? You won't come out on the land because you have done wrong and are afraid." After this he will perhaps come on land; and if he does not, he will at least float to the surface of the water, and is then killed with spears. In olden days Kayans used to make a crocodile of clay and ask it to drive away evil spirits; but now this is not done. A crocodile may become a man just like themselves. Sometimes a man dreams that a crocodile calls him to become his blood-brother, and after they have gone through the regular ceremony and exchanged names (in the dream), the man is quite safe from crocodiles. Usong's uncle has in this way become blood-brother to a crocodile, and is now called "Baya" (the generic name for the crocodile), while some crocodile unknown is called Jok, and Usong considers himself the nephew of the crocodile Jok. Usong's father has also become blood-brother to a crocodile, and Usong calls himself a son of this particular unknown crocodile. Sometimes he asks these two, his uncle- and his father-crocodiles, to give him a pig when he is out hunting, and once they did give him one. After relating this, Usong added, "But who knows if this be true?"

Wan's great-great-grandfather became blood-brother to a crocodile, and was called "Klieng

Baya." Wan has several times met this crocodile in dreams. In one dream he fell into the river when there were many crocodiles about. He climbed on to the head of one, which said to him, "Don't be afraid," and carried him to the bank. Wan's father had charms given him by a crocodile and would not on any account kill one, and Wan clearly regards himself as being intimately related to crocodiles in general.

The Kayans regard the pig and the fowl in much the same way as the Kenyahs do, and put them to the same uses. The beliefs and customs with regard to deer, horned cattle, dogs, and the tiger-cat, are similar to those of the Kenyahs save that they will not kill the last of these. They are perhaps more strict in the avoidance of deer and cattle. One old chief, who had been ailing for a long time, hesitated to enter the Resident's house because he saw a pair of horns hanging up there. When he entered he asked for a piece of iron, and on returning home he killed a fowl and a pig, and submitted to the process of having his soul caught by a *dayong*, lest it should have incurred some undefined injury in the neighbourhood of the horns.

The Kayans avoid the skin of the tiger even more strictly than the Kenyahs or any other tribe; even a great chief will not touch a tiger-skin, and we have known one refuse to enter a house because he knew that it contained a tiger-skin war-coat.

Like the Kenyahs, the Kayans entertain a superstitious dread of the Maias and the long-nosed monkey, but the *Dok* (*Macacus nemestrinus*), the coco-nut monkey of the Malay States, has special relations to them. It is very common in their district, but they will kill it only when it is stealing their rice-crop; and they will never eat it as other peoples do. There is a somewhat uncertain belief

that it is a blood-relative, and the following myth is told to account for this. A Kayan woman of high class was reaping *padi* with her daughter. Now it is against custom to eat any of the rice during reaping; and when the mother went away for a short time leaving the girl at work, she told her on no account to eat any of the rice. But no sooner was the mother gone than the girl began to husk some *padi* and nibble at it. Then at once her body began to itch, and hair began to grow on her arms like the hair of a *Dok*. Soon the mother returned and the girl said, "Why am I itching so?" The mother answered, "You have done some wicked thing, you have eaten some rice." Then hair grew all over the girl's body except her head and face, and the mother said, "Ah, this is what I feared, now you must go into the jungle and eat only what has been planted by human hands." So the girl went into the jungle and her head became like a *Dok's*, and she ceased to be able to speak.

The *Dok* does not help them in any way, but only spoils their crops. A very popular dance is the *Dok* dance, in which a man imitates very cleverly the behaviour of the *Dok*. It is a very ludicrous performance, and excites boisterous mirth. They say it is done merely in fun.

In one Kayan house the ends of all the main crossbeams that support the roof are ornamented with fretwork designs, which are clearly animal-derivatives and apparently all of the same animal. The form suggests a crocodile, and some of the men agreed that that was its meaning, while others asserted that it was a dog. No doubt it was originally one or other of these, but has now become a conventional design merely, and its true origin has been forgotten.

A pattern which seems to be derived from the

outline of a dog, and which goes by the name *Kalang asu* (= dog-pattern), occurs in a great variety of forms in the decorative art of the Kayans, and also, though to a less extent, in that of the Kenyahs. It is tatued on arm and thigh, is reproduced in beadwork, and carved in low relief on decorative panels.¹

Neither Kayans nor Kenyahs make much use of snakes of any kind, but there is one snake with red head and tail (*Batang lima*) which, when they see it in the course of a journey, they must kill, else harm will befall them. Again, if they see a certain snake just as they are about to enter a strange river or a strange village, they will stop and light a fire on the bank in order to communicate with Laki Neho. Kayans will not eat any species of turtle or tortoise.

KLEMANTANS

The following notes of a conversation with the Orang Kaya Tumonggong, the influential chief of the Long Pata people (one of the many groups of Klemantans), show that these people regard the hawk in much the same way as the Kenyahs do: The hawk, *Bali Flaki*, is the messenger of "Bali Utong," the Supreme Being. When a party is about to set out on any expedition they explain their intentions to *Bali Flaki*, and then observe the movements of the hawks. If a hawk circles round over their heads, some of the party will fall sick on the journey and probably will die. If the hawk flies to the right when near at hand, it is a good omen; but if it flies to the right when at a distance, or to the left, whether near or far, that is a bad omen. The people then light a fire and entreat the hawk to give a more favourable sign, and if it persists in going to the left they give up the expedition. If,

¹ See Chap. XII.

while the omens are being read, the hawk flaps his wings, or screams, or swoops down and settles on a tree, the omen is bad. But if it swoops down and up again, that is good. If two or three hawks are visible at the same time, and especially if they all fly to the right, that is very good; but if many are visible, and especially if they fly off in different directions, that is very bad, for it means that the enemy will scatter the attacking force. If the hawk should capture a small bird while it is under observation, that means that they will be made captives if they persist in their undertaking. The hawk is not claimed as a relative by Klemantans. They take omens from various other birds in matters of minor importance.

Klemantans use the domestic pig and fowl as sacrificial animals just as the Kenyahs and Kayans do, and they have the same superstitious dread of killing a dog. One group of them, Malanaus, use a dog in taking a very solemn oath, and sometimes the dog is killed in the course of this ceremony. Or instead of the dog being killed, its tail may be cut off, and the man taking the oath licks the blood from the stump; this is considered a most binding and solemn form of oath. The ceremony is spoken of as *Koman asu*, i.e. "the eating of the dog."

Most Klemantans will kill and eat both deer and cattle freely. But there are exceptions to this rule. Thus Damong, the chief of a Malanau household, together with all his people, will not kill or eat the deer *Cervulus muntjac*, alleging that an ancestor had become a deer of this kind, and that, since they cannot distinguish this incarnation of his ancestor from other deer, they must abstain from killing all deer of this species. We know of one instance in which one of these people refused to use again his cooking-pot, because a Malay who had borrowed it had used it for cooking the flesh of



PLATE 159. KAYANS DISCUSSING THE LIVER OF A PIG.

deer of this species. This superstition is still rigidly adhered to, although these people have been converted to Islam of recent years.

On one occasion another chief resolutely refused to proceed on a journey through the jungle when a mouse-deer, *Plandok*, crossed his path; he will not eat this deer at any time.¹

The people of Miri, who also are Mohammedan Malanaus, claim to be related to the large deer, *Cervus equinus*, and some of them to the muntjac deer also. Now, these people live in a country in which deer of all kinds abound, and they always make a clearing in the jungle around a tomb. On such a clearing grass grows up rapidly, and so the spot becomes attractive to deer as a grazing ground; and it seems not improbable that it is through frequently seeing deer about the tombs that the people have come to entertain the belief that their dead relatives become deer, or that they are in some other way closely related to the deer.

The Bakongs, another group of Malanaus, hold a similar belief with regard to the bear-cat (*Artictis*) and the various species of *Paradoxurus*; in this case the origin of the belief is admitted by them to be the fact that, on going to their graveyards, they often see one of these beasts coming out of a tomb. These tombs are roughly constructed wooden coffins raised a few feet only from the ground, and it is probable that these carnivores make their way into them, in the first place, to devour the corpse, and that they make use of them as lairs.

The relations of the Klemantans to the crocodiles seem to be more intimate than those of other tribes. One group, the Long Patas, claim the crocodile as a relative. The story goes that a certain man named Silau became a crocodile. First he became

¹ Of the Romans it is said: "When a fox, a wolf, a serpent, a horse, a dog, or any other kind of quadruped, ran across a person's path or appeared in an unusual place, it formed an augury."

covered with itch, and he scratched himself till he bled and became rough all over. Then his feet began to look like a crocodile's tail; as the change crept up from his feet to his body, he called out to his relatives that he was becoming a crocodile, and made them swear that they would never kill any crocodile. Many of the people in olden days knew that Silau became a crocodile; they saw him at times and spoke to him, and his teeth and tongue were always like those of a man. Many stories are told of his meeting with people by the river-side. On one occasion a man sat roasting a pig on the river-bank, and, when he left it for a moment, Silau took it and divided it among the other crocodiles, who greatly enjoyed it. Silau then arranged with them that he would give a sign to his human relatives by which the crocodiles might always be able to recognise them when travelling on the river. He told his human friends that they must tie leaves of the *Dracæna* below the bows of their boats; this they always do when they go far from home, so that the crocodiles may recognise them and so abstain from attacking them.

If a man of the Long Patas is taken by a crocodile, they attribute this to the fact that they have intermarried to some extent with Kayans. When they come upon a crocodile lying on the river-bank, they say, "Be easy, grandfather, don't mind us, you are one of us." Some of the Klemantans will not even eat anything that has been cooked in a vessel previously used for cooking crocodile's flesh, and it is said that if a man should do so unwittingly his body would become covered with sores.

If a crocodile is seen on their left hand by Long Patas on a war expedition, that is a bad omen; but if on their right hand, that is the best possible omen.

The Orang Kaya Tumonggong tells us that in the olden times the crocodiles used to speak to his people, warning them of danger, but that now they never speak, and he supposes that their silence is due to the fact that his people have intermarried with other tribes. The Long Patas frequently carve a crocodile's head as the figure-head for a war-canoë.

The Batu Blah people (Klemantans) on returning from the war-path make a huge effigy of a crocodile with cooked rice, and they put fowl's eggs in its head for eyes and bananas for teeth, and cover it with scales made from the stem of the banana plant. When all is ready it is transfixed with a wooden spear, and the chief cuts off its head with a wooden sword. Then pigs and fowls are slaughtered and cooked, and eaten with the rice from the rice-crocodile, the chiefs eating the head and the common people the body. The chief of these people could give us no explanation of the meaning of this ceremony; he merely says they do it because it is custom.

One community of Klemantans, the Lelak people, lived recently on the banks of a lake much infested with crocodiles. Their chief had the reputation of being able to induce them to leave the lake. To achieve this he would stand in his boat waving a bundle of charms, which included among other things teeth of the real tiger and boars' tusks, and then address the crocodiles politely in their own language. He would then allow his boat to float out of the lake into the river, and the crocodiles would follow him and pass on down the river.

Many, probably all, Klemantans put up wooden images of the crocodile before their houses, and many of them carve the prow of their war-canoes into the form of a crocodile's head with gaping jaw.

Some of the Muruts make an effigy of the crocodile from clay for use on the celebration of a successful expedition.

THE PUNANS

The Punans make use of all the omen-birds that are used by the Kenyahs, and they regard them as in some degree sacred, and not to be killed or eaten. They seem to read the omens in much the same way as the Kenyahs do; but they are not so constant in their cult of the omen-birds, and Punans of different districts differ a good deal from one another in this respect. In fact, it is doubtful whether those that have mixed least with the other peoples pay any attention to the omen-birds; and it seems not unlikely that the cult of the omen-birds is in process of being adopted by them.

With the exception of these birds there is probably no wild animal of the jungle that the Punans do not kill and eat. They refuse to eat the domestic pig, but this, they say, is because they know nothing of it, it is strange to them. Having no domestic pigs and fowls, they of course do not sacrifice them to their gods, nor do they seem to practise the rite of sacrifice in any form.

They give the names of various animals to their children, and they use these names in the ordinary way.

The crocodile seems to be regarded as a god by the Punans—they speak of it as Bali Penyalong. (This, as we have already said, is the name of the Supreme Spirit of the Kenyahs.) They sometimes make a wooden image of it, and hang it before the leaf shelter or hut in which they may be living at any time; and if one of their party should fall ill, they hang the blossom of the betel-nut tree on the figure, and the medicine-man addresses it when

he seeks to call back the wandering soul of his patient.

Punans certainly ascribe significance to the behaviour of a few animals other than those observed by the other peoples. Thus, if they see a lizard of any kind upon a branch before the shelter in which they are encamped, and especially if it utters its note, they regard this as a sign that enemies are near.

THE SEA DAYAKS OR IBANS

The Ibans do not seem to have any conception that corresponds closely to the Supreme Spirit of the races with which we have already dealt. Archdeacon Perham¹ has given an account of the Petara of these people, showing how it is a conception of one god having very many manifestations and functions, each special function being conceived vaguely as an anthropomorphic deity. He has described also the mythical warrior-hero and demi-god Klieng, and the god of war, Singalang Burong. As Archdeacon Perham has said, this last deity has a material animal form, namely, the white-headed hawk, which is the Bali Flaki of the Kenyahs, and plays a somewhat similar part in their lives. But Singalang Burong is decidedly more anthropomorphic than Bali Flaki; he is probably generally conceived as a single being of human form living in a house such as the Ibans themselves inhabit; whereas Bali Flaki, even if sometimes conceived in the singular as the great Bali Flaki, is very bird-like. We have seen that the Kayans describe their hawk-god, Laki Neho, as dwelling in a house, which, though in the top of a tree, has a landing-stage before it on the river-bank. In the case of the Kayans, the conception is only half-way on the road to a full anthropomorph;

¹ *Journ. of Straits Asiatic Society*, Nos. 8, 10, and 14.

whereas with the Ibans the change has been completed and the hawk-god is completely anthropomorphic. Corresponding with this increased importance and definition of the anthropomorphic hawk-god, we find that for the Ibans the virtue has departed out of the individual hawks, and that they are no longer consulted for omens; for the Ibans say that Singalang Burong never leaves his house, and that for this reason they do not take omens from the hawks when going on the war-path. Nevertheless, he is the chief or ruler over all the other omen birds, who are merely his messengers. He thus seems to have come to occupy almost the supreme position accorded to Bali Penyalong by the Kenyahs. The following notes are the statements made upon this subject by a very intelligent Iban of the Undup district: Once a year they make a big feast for Singalang Burong and sing for about twelve hours, calling him and Klieng and all the Petara to the feast. (This is the ceremony known as *gawai burong*. It is a most tedious and monotonous performance after the first few hours.) In olden days Singalang Burong used to come to these feasts in person as a man just like an Iban in appearance and behaviour. At the end of the feast he would go out, take off his coat, and fly away in the form of a white-headed hawk. Now they are not sure that he comes to their feast, because they never see him. Singalang Burong is greater than Klieng, although it is Klieng that gives them heads in war. Singalang Burong married an Iban woman, Kachindai Lanai Pantak Girak, and he gave all his daughters in marriage to the omen-birds. Dara Inchin Tembaga Monghok Chelabok married Katupong (*Sasia abnormis*); Dara Selaka Utih Nujut married Mambuas (*Carcurentis*); Pingai Tuai Nadai Mertas Indu Moa Puchang Penabas married Bragai (*Harpactes*); Indu Langgu Katungsong Ngumbai Dayang Katu-

pang Bunga Nketai married Papau (*Harpactes diardi*); and, lastly, Indu Bantok Tinchin Mas Ndu Pungai Lelatan Pulas married Kotok (*Lepocestes*). He had also one son, Agi Melieng etc., who married the daughter of Pulang Gana, the god of agriculture, her name being Indu Kachanggut Rumput Melieng Kapien.

It was amusing and instructive to hear this Iban rattle off these enormous names without any hesitation, while another Iban sitting beside him guaranteed their accuracy.

In the olden days, it is said, there were only thirty-three individuals of each kind of omen-bird (including Singalang Burong). But although these thirty-three of each kind still exist, there are many others which cannot be certainly distinguished from them, and these do not give true omens. It would be quite impossible to kill any one of these thirty-three true representatives of each kind, however much a man might try.

Nevertheless, if an Iban kills an omen-bird by mistake, he wraps it in a piece of cloth and buries it carefully in the earth, and with it he buries rice and flesh and money, entreating it not to be vexed and to forgive him, because it was all an accident. He then goes home and will speak to no one on the way, and stays in the house for the rest of that day at least.

The Ibans read omens not only from the birds mentioned above as the son-in-law of Singalang Burong, but also from some other animals. And it is interesting to note that they have made a verb from the substantive *burong* (a bird), namely, *beburong* (to bird), *i.e.* to take omens of any kind, whether from bird or beast. An excellent account of the part played by omens in the life of the Ibans has been given by Archdeacon Perham in the paper referred to above, and we have nothing further to add to that account.

The hornbill must be included among the sacred birds of the Iban, although it does not give omens. On the occasion of making peace between hostile tribes, the Ibans sometimes make a large wooden image of the hornbill and hang great numbers of cigarettes upon it; and these are taken from it during the ceremony and smoked by all the men taking part in it. On the occasion of the great peace-making at Baram in March 1899, at which thousands of Kenyahs, Kayans, Klemantans, and Ibans were present,¹ the Ibans made an elaborate image of the hornbill some nine feet in height, and hung upon it many thousands of cigarettes, and these were smoked by the men of the different tribes, all apparently with full understanding of the value of the act.

A special deity or spirit, Pulang Gana, presides over the rice-culture of the Ibans, but the crocodile also is intimately concerned with it. The following account was given us by an intelligent Iban from the Batang Lupar:—

Klieng first advised the Ibans to make friends with Pulang Gana, who is a *Petara* and the grandfather (“*aki*”) of *padi*. Pulang Gana first taught them to plant *padi* and instructed them in the following rites:—

On going to a new district Ibans always make a life-size image of a crocodile in clay on the land chosen for the *padi*-farm. The image is made chiefly by some elderly man of good repute and noted for skilful farming. Then for seven days the house is *mali*, i.e. under special restrictions—no one may enter the house or do anything in it except eat and sleep. At the end of the seven days they go to see the clay crocodile and give it cloth and food and rice-spirit, and kill a fowl and a pig before it. The ground round about the image is kept

¹ See Chap. XXII.

carefully cleared and is held sacred for the next three years, and if this is not done there will be poor crops on the other farms. When the rites have been duly performed this clay crocodile destroys all the pests which eat the rice. If, in a district where Ibans have been long settled, the farm-pests become very noxious, the people pass three days *mali* and then make a tiny boat of bark, which they call *utap*. They then catch one specimen of each kind of pest—one sparrow, one grasshopper, etc.—and put them into the small boat, together with all they need for food, and set the boat free to float away down the river. If this does not drive away the pests, they resort to the more thorough and certainly effectual process of making the clay crocodile.

Many Ibans claim the live crocodile as a relative, and, like almost all the other peoples, will not eat the flesh of crocodiles, and will not kill them, save in revenge when a crocodile has taken one of their household. They say that the spirit of the crocodile sometimes becomes a man just like an Iban, but better and more powerful in every way, and sometimes he is met and spoken with in this form.

Another reason given for their fear of killing crocodiles is that Ribai, the river-god, sometimes becomes a crocodile; and he may become also a tiger or a bear. Klieng, too, may become any one of five beasts, namely, the python, the maias, the crocodile, the bear, or the tiger, and it is for this reason that Ibans seldom kill these animals. For if a man should kill one which was really either Ribai or Klieng, he would go mad.

The Ibans are by nature a less serious-minded and less religious people than the Kenyahs and Kayans, and they have a greater variety of myths and extravagant superstitions; nevertheless, they

use the fowl and the pig as sacrificial animals in much the same way as the other tribes. They eat the fowl and both the wild and domestic pig freely, except in so far as they are restrained by somewhat rigid notions of economy in such matters. The fowl plays a larger part than the pig in their religious practices, and its entrails are sometimes consulted for omens.

Ibans will kill and eat all kinds of deer, but there are exceptions to this rule. The deer are of some slight value to them as omen-givers. Horned cattle they will kill and eat, but they are not accustomed to their flesh, and few of them relish it.

Ibans have numerous animal fables that remind one strongly of Æsop's fables and the Brer Rabbit stories of the Africans. In these *kora*, the land-tortoise, and *plandok*, the tiny mouse-deer, figure largely as cunning and unprincipled thieves and vagabonds that turn the laugh always against the bigger animals and man.¹

THE *NGARONG* OR SECRET HELPER

An important institution among some of the Ibans, which occurs but in rare instances among the other peoples, is the *ngarong*² or secret helper. The *ngarong* is one of the very few topics in regard to which the Ibans display any reluctance to speak freely. So great is their reserve in this connection that one of us lived for fourteen years on friendly terms with Ibans of various districts without ascertaining the meaning of the word *ngarong*, or suspecting the great importance of the part played by the notion in the lives of some of these people. The

¹ See Chap. XVII.

² In the paper from which the greater part of this chapter is extracted this word was spelt *nyarong*. It is now clear to us that it should be spelt as above, with the initial *ng*, a common initial sound in the Sea Dayak language. The most literal translation of the word is, the thing that is secret, or simply, the secret, or my secret.

ngarong seems to be usually the spirit of some ancestor or dead relative, but not always so, and it is not clear that it is always conceived as the spirit of a deceased human being. This spirit becomes the special protector of some individual Iban, to whom in a dream he manifests himself, in the first place in human form, and announces that he will be his secret helper; and he may or may not inform the dreamer in what form he will appear in future. On the day after such a dream the Iban wanders through the jungle looking for signs by which he may recognise his secret helper; and if an animal behaves in a manner at all unusual, if a startled deer stops a moment to gaze at him before bounding away, if a gibbon gambols about persistently in the trees near him, if he comes upon a bright quartz-crystal or a strangely contorted root or creeper,¹ that animal or object is for him full of a mysterious significance and is the abode of his *ngarong*. Sometimes the *ngarong* then assumes the form of an Iban and speaks with him, promising all kinds of help and good fortune. If this occurs the seer usually faints away, and when he comes to himself again the *ngarong* will have disappeared. Or, again, a man may be told in his dream that if he will go into the jungle he will meet his *ngarong* in the form of a wild boar. He will then, of course, go to seek it, and if by chance other men of his house should kill a wild boar that day, he will go to them and beg for its head or buy it at a good price if need be, carry it home to his bed-place, offer it cooked rice and kill a fowl before it, smearing the blood on the head and on himself, and humbly begging for pardon. Or he may leave the corpse in the jungle and sacrifice a fowl before it there. On the following night he hopes to dream of the *ngarong* again, and

¹ Almost every Iban possesses and constantly carries with him a bundle of such objects; they are regarded as charms and are called *pengaroh*; but few probably claim to enjoy the protection of a secret helper.

perhaps he is told in his dream to take the tusks from the dead boar and that they will bring him good luck. Unless he dreams something of this sort, he feels that he has been mistaken, and that the boar was not really his secret helper.

Perhaps only one in a hundred men is fortunate enough to have a secret helper, though it is ardently desired by many of them. Many a young man goes to sleep on the grave of some distinguished person, or in some wild and lonely spot, and lives for some days on a very restricted diet, hoping that a secret helper will come to him in his dreams.

When, as is most commonly the case, the secret helper takes on the form of some animal, all individuals of that species become objects of especial regard to the fortunate Iban; he will not kill or eat any such animal, and he will as far as possible restrain others from doing so. A *ngarong* may after a time manifest itself in some new form, but even then the Iban will continue to respect the animal-form in which it first appeared.

In some cases the cult of a secret helper will spread through a whole family or household. The children and grandchildren will usually respect the species of animal to which a man's secret helper belongs, and will perhaps sacrifice fowls or pigs to it occasionally, although they expect no help from it; but it is asserted that if the great-grandchildren of a man behave well to his secret helper, it will often befriend them just as much as its original protégé.

The above general account of the secret helper is founded on the descriptions of many different Ibans, and we will now supplement it by describing several particular instances.

Anggus (an Ulu Ai Iban of the Batang Lupar) says that every Iban who has no *ngarong* hopes to get some bird or beast as his helper at the *begawai*,

the feast given to the *Petara*. He himself has none, but he will not kill the gibbon because the *ngarong* of his grandfather, who died twenty years ago, was a gibbon. Once a man came to his grandfather in a dream and said to him, "Don't you kill the gibbon," and then turned into a grey gibbon. This gibbon helped him to become rich and to take heads, and in all possible ways. On one occasion, when he was about to go on the war-path, his *ngarong* came to him in a dream and said, "Go on, I will help you," and the next day he saw in the jungle a grey gibbon which was undoubtedly his *ngarong*. When he died he said to his sons, "Don't you kill the gibbon," and his sons and grandsons have obeyed him in this ever since. Anggus adds that when a man dreams of a *ngarong* for the first time he does not accept it, and will still kill animals of that kind; nor is a second dream enough; but when he dreams the same dream a third time, then his scepticism is overcome and he can no longer doubt his good fortune.

Anggus himself once shot a gibbon when told to do so by one of us. He first said to it, "I don't want to kill you, but the *Tuan* who is giving me wages expects me to, and the blame is his. But if you are really the *ngarong* of my grandfather, make the shot miss you." He then shot and missed three times, and on shooting a fourth time he killed a gibbon, but not the one he had spoken to. Anggus does not think the gibbon helps either his father or himself.

Payang, an old Katibas Iban, tells us that he has been helped by a python ever since he was a youth, when a man came to him in a dream and said, "Sometimes I become a python and sometimes a cobra, and I will always help you." It has certainly helped him very much, but he does not know whether it has helped his children; neverthe-

less he has forbidden them to kill it. He does not like to speak of it, but he does so at our request. Payang concluded by saying that he had no doubt that we white men have secret helpers, very much more powerful than the Iban's, and that to them we owe our ability to do so many wonderful things.

Imban, an Iban who had recently moved to the Baram river from the Rejang, had once when sick seen in a dream the *Labi-Labi*, the large river-turtle (*Trionyx subplanus*), and had made a promise that if he should recover he would never kill it. So when he settled on the Baram river as head of a household, he attempted to impose a fine on his people for killing the *Labi-Labi*, insisting that it was *mali* to kill it or bring its carcase into his river. They appealed to one of us as the resident magistrate, and it was decided that if Imban wished to insist on this observance he must remove to a small tributary stream. This he has done, and a few of his people have followed him; and on them he enforces a strict observance of his cult of the river-turtle.

A still more interesting case is the following one:—A community of Ibans were building a new house on the Dabai river some years ago, and one day, while they were at work, a porcupine ran out of a hole in the ground near by. During the following night one of the party was told by the porcupine in a dream to join their new house with his (the porcupine's). So they completed their house; and ever since that time they have made yearly feasts in honour of the porcupines that live beneath the house, and no one in the house dare injure one of them, though they will still kill and eat other porcupines in the jungle. They have had no death in the house during the seven years that it has been built, and this they attribute to the protecting power of the



PLATE 160. IMAGE OF A HORNBILL MADE BY IBANS FOR USE AT CEREMONIES.

porcupines; and when any one is sick, they offer food to them, and regard their good offices as far more important than the ministrations of the *manang* (the medicine-man). Last year some relatives of these Ibans moved to this village, and for three months the knowledge of the part played by the porcupines was hidden from them as a mysterious secret. At the end of that time this precious mystery was disclosed to the new-comers, and the porcupines were feasted with every variety of cooked rice, some of it being made into a rude image of a porcupine, and with rice-spirit and cakes of sugar and rice-flour, salt and dried fish, oil, betel-nut, and tobacco. Several fowls were slain, and their blood was daubed on the chin of each person in the house, a ceremony known as *enselan*. The liver of one fowl was carefully taken out and put with the food offered to the porcupines, that they might read the omens from it; and they were then informed of the arrival of the new-comers. The fowls were waved over the heads of the people by the old men, while they prayed the porcupines to give them long life and health, and a token of their goodwill in the form of a smooth rounded pebble. On an occasion of this sort it is highly probable that the required token will be found; for the secret helper would no doubt be surreptitiously helped by some member of the household who, being deficient in faith, prefers to make a certainty of so important a matter rather than leave it entirely to the *ngarong*.

Inquiries made since the publication of the facts reported in the foregoing paragraphs have shown us that the cult of the *ngarong* or secret helper is probably not common to all branches of the Sea Dayaks people. We have heard of its occurrence amongst the Ulu Ai Dayaks both of the Batang Lupar and Rejang districts, but we have no positive knowledge of its occurrence among other

branches unless the custom known as *nampok* has some connection with it.

CONCLUSION

We have now to discuss some problems suggested by a review of the facts set forth above, and to bring forward a few additional facts that seem to throw light on these questions.

The question that we will first discuss is this: Are all or any of the instances of peculiar regard paid to animals, or of animals sacrificed to gods or spirits, or of the ceremonial use of their blood, to be regarded as institutions surviving from a fully developed system of totemism now fallen into decay? It will have been noticed that many of the features of totemism, as it occurs in its best developed forms, occur among the people of one or other of the tribes of Sarawak. We have, in the first place, numerous cases in which a whole community refuses to kill or eat an animal which is believed to protect and aid them by omens and warnings and in other ways, and in which the animal is worshipped with prayer and sacrifice (*e.g.* the hawk among various tribes); we have at least one instance of a community claiming to be related to a friendly species (Long Patas and the crocodile), and having as usual an extravagant myth to account for the belief; we have the domestic animal that is sacrificially slain, its blood being sprinkled on the worshippers and its flesh eaten by them, and that is never slain without religious rites (pig of the Kenyahs and Kayans); we have the animal that must not be killed tatued on the skin of the men (the dog), or its skin worn by fully grown men only (the tiger-cat), or images of it made of clay or carved in wood and set up before the house (the hawk and crocodile); we have also the animal that is claimed

as a relative imitated in popular dances (the Dok-monkey of the Kayans); the belief that the souls of men assume the form of some animal that must not be killed or eaten (deer and the *Arctogale* among Klemantans); the observance by invalids of a very strict avoidance of contact with any part of an animal that must not be killed or eaten in any case (horned cattle among many Kenyahs and Kayans).

Not only do we see these various customs, which in several parts of the world have been observed as living elements of totem-cults, and which in other parts have been accepted as evidence of totem-worship in the past, but in the agricultural habits of the people we may see an efficient cause of the decay of totemism, if at some time in the past it has flourished among them. For it has been pointed out, especially by Mr. Jevons in his *Introduction to the History of Religion*, that totemism seems to flourish most naturally among tribes of hunters, and that the introduction of agriculture must tend towards its decay. Now there is some reason to suppose that the introduction to Borneo of rice and of the art of cultivating it is of comparatively recent date. Crawford reckoned that the cultivation of *padi* was introduced to the southern parts of Borneo from Java some 300 years ago, and into the northern parts from the Philippine Islands about 150 years ago. But whatever the date of the occurrence may have been, it seems to be certain that, by the introduction of *padi* cultivation from some other country, most of the tribes of Sarawak were converted, probably very rapidly, from hunting to agriculture. This conversion must have caused great changes in their social conditions and in their customs and superstitions; and, if totemism flourished among them while they were still simple hunters, its decay may well have been one of the chief of these changes.

A second factor that would have tended to bring about this change is the prevalence of a belief in a god or beneficent spirit more powerful than all others, and more directly concerned with the welfare of his worshippers, however this belief may have come into being. And a third factor that may have tended in the same direction is the custom of head-hunting, and the important part played by the heads in the religious life of the people. For there is some reason to think that head-hunting is a comparatively young institution among the tribes of Sarawak.

But in spite of all this, and although we do not think it is possible completely to disprove the truth of the hypothesis that some or all of these animal cults are vestiges of a once fully developed totemic system, we are inclined to reject it. We are led to do so by four considerations. In the first place, if by totemism we mean a social organisation consisting in the division of a people into groups or clans, each of which worships or holds in superstitious regard one or more kinds of animal or plant, or other natural objects to which the members of the group claim to be related by blood or by descent, then it seems to us sufficiently wonderful that this system should have existed among peoples so remote from one another in all things, save certain of the external conditions of life, as the Indians of North America and the natives of Australia. And it seems to us that to invoke the aid of the hypothesis of totemism in the past to explain the existence of a set of animal or plant superstitions in any particular case is but to increase the mystery that shrouds their origin; for unless it can be shown that the adoption or development of totemism by any people brings with it immense advantages for them in the struggle for existence, every fresh case in which the evidence compels us to admit its

occurrence, whether in the past or as a still flourishing institution, can but increase the wonder with which we have to regard its wide distribution.

Secondly, we have in the total absence of totemism among the Punans very strong ground for rejecting the suggestion of its previous existence among the Kenyahs. For in physical characters, in language, and, as far as the difference in the mode of life permits, in customs and beliefs, the Punans resemble the Kenyahs so closely that we must assume them to be closely allied by blood; and it seems probable that the Punans have merely persisted in the cultural condition from which the Kenyahs and other tribes have been raised by the adoption of agriculture and the practice of building substantial houses. Yet, as we have said, the Punans, although in that condition of nomadic hunters which is probably the most favourable to the development and persistence of totemism, observe hardly any restrictions in their hunting, and in fact seem to kill and eat with equal freedom almost every bird and beast of the jungle, shooting them with the blow-pipe and poisoned darts with consummate skill. The only exceptions to this rule are, so far as we know, the omen-birds, a carnivore, and a lizard, and, as we have said, it seems doubtful whether even these are excepted in the case of Punans who have not had much intercourse with other peoples.

Thirdly, although it may be said that even at the present time many of the features of the religious side of totemism are present, we have not been able to discover any traces of a social organisation based upon totemism. There is no trace of any general division of the people of any tribe into groups which claim specially intimate relations with different animals, except in the case of the Klemantans; and in their case such special relations seem to be the result merely of the different conditions under

which the various scattered groups now live. There are no restrictions in the choice of a wife that might indicate a rule of endogamy or exogamy. There are no ceremonies to initiate youths into tribal mysteries; certain ceremonies in which the youths take a leading part are directed exclusively to training them for war and the taking of heads in battle. We know of no instance of any group of people being named after an animal or plant which is claimed as a relative; and in the case of the more homogeneous tribes, such as the Kenyahs and Kayans, all prohibitions with regard to animals and all benefits conferred by them are shared equally by all the members of any one community, and, with but very few exceptions, are the same for all the communities of the tribe.

Lastly, we think it unnecessary to regard the various animal superstitions of these tribes as survivals of totemism, because it seems possible to find a more direct and natural explanation of almost every case. The numerous cases seem to fall into two groups: the superstitious practices concerned with the sacrificial animals, the pig and fowl on the one hand, and all those concerned with the various other animals on the other hand. These latter may, we think, be regarded as the expression of the direct and logical reaction of the mind of the savage to the impression made upon it by the behaviour of the animals.

It has been admirably shown by Professor Lloyd Morgan¹ how we ourselves, and even professed psychologists among us, tend to overestimate the complexity of the mental processes of animals; and there can be no doubt that savages generally are subject to this error in a very much greater degree, that, in fact, they make, without questioning and in most cases without explicit statement even to them-

¹ *Introduction to Comparative Psychology*, and elsewhere.

selves, the practical assumption that the mental processes of animals—their passions, desires, motives, and powers of reasoning—are of the same order as, and in fact extremely similar to, their own. That the Kenyahs entertain this belief in a very practical manner is shown by their conduct when preparing for a hunting or fishing excursion. If, for example, they are preparing to poison the fish of a section of the river with the "tuba" root, they always speak of the matter as little as possible, and use the most indirect and fanciful modes of expression. Thus they will say, "There are many leaves floating here," meaning, "There are plenty of fish in this part of the river." And these elaborate precautions are taken lest the birds should overhear their remarks and inform the fish of their intentions—when, of course, the fish would not stay to be caught, but would swim away to some other part of the river.

Since this belief seems to be common to all or almost all savages and primitive peoples, it would be a strange thing if prohibitions against killing and eating certain animals and various superstitious practices in regard to animals were not practically universal among them. Bearing in mind the reality of this belief in the minds of these peoples, it is easy to understand why they should shrink from killing any creature so malignant-looking and powerful for harm as a snake, and why they should feel uneasy in the presence of, and to some extent dread, the *maias* and the long-nosed monkey, creatures whose resemblance to man seems even to us somewhat uncanny. Their objection to killing their troublesome and superfluous dogs seems to be due to a somewhat similar feeling—a recognition of intelligence and emotions not unlike their own, but mysteriously hidden from them by the dumbness of the animals.

In the same way it is clear that it is but a very simple and logical inference that the crocodiles are a friendly race, and but the clearest dictate of prudence to avoid offending creatures so powerful and agile; for if the crocodiles were possessed of the mental powers attributed to them by the imagination of the people, they might easily make it impossible for men to travel upon the rivers or dwell on their banks. A similar process would lead to the prohibition against the eating of the tiger-cat, the only large and dangerous carnivore.

The origin of the prohibitions against killing and eating deer and horned cattle is perhaps not so clear. But it must be remembered that until very recently the only horned cattle known to the tribes of the interior were the wild cattle (the Seladang of the Malay peninsula), very fierce and powerful creatures. These wild cattle hide themselves in the remotest recesses of the forests, and, as they are but very rarely seen, they may well be regarded as somewhat mysterious and awful. Deer, on the other hand, abound in the forests, and, like most deer, are very timid; and it is perhaps their timidity that has led in some cases to the prohibition against their flesh, for we have seen how a Kenyah chief feared lest his little son, safe at home, should be infected with the deer's timidity if he himself a hundred miles away should come in contact with the skin of one. In another case we have seen that by the people of one community deer are regarded as relatives, or as containing the souls of their ancestors, and that this belief probably had its origin in the fact that deer are in the habit of frequenting the grassy clearings made about the tombs by the people. And we saw that a similar belief in respect of certain carnivores probably had a similar origin.

We think that even the elaborate cult of the hawk and of the other omen-birds is to be explained on these lines. If we think of the hawk's erratic behaviour, how he will come suddenly rushing down out of the remotest blue of the sky to hover overhead, and then perhaps to circle hither and thither in an apparently aimless manner, or will keep flying on before a boat on the river, or come swiftly to meet it, screaming as he comes,—if we think of this, it is easy to understand how a people whose whole world consists of dense forests and dangerous rivers, a people extremely ignorant of natural causation, yet intelligent and speculative, and always looking out for signs that shall guide them among the mystery and dangers that surround them, may have come to see in the hawk a messenger sent to them by the beneficent Supreme Being. For this Being is vaguely conceived by them as dwelling in the skies whence the hawk comes, and whither he so often returns. And then we may suppose that the messenger himself has come to be an object of worship in various degrees with the different tribes, as seems to be the rule in all religious systems in which servants of a deity mediate between him and man.

The origin of the various rites in which the fowl and pig are sacrificed, and their blood smeared or sprinkled on men or on the altar-posts of gods, or on the image of the hawk, and their souls charged with messages to the Supreme Being—the origin of this group of customs must be sought in a different direction. To any one acquainted with Robertson Smith's *Religion of the Semites*, and with Mr. Jevon's *Introduction to the History of Religion*, the idea naturally suggests itself that these animals are or were true totems, of which the cult has passed into a late stage of decay. It might be supposed that, being originally totem animals, they thereby became

domesticated by their worshippers; that they were occasionally slain as a rite for the renewal of the bond between them and their worshippers, their blood being smeared or sprinkled on the latter, and their flesh ceremonially eaten by them; and that the eating of them has become more and more frequent, until now every religious rite, of however small importance, is made the occasion for the killing and eating of them. It might also be supposed that, with the development or the adoption of the conception of a Supreme Being, the original purpose and character of the rites had become obscure, so that the slaughtered animals are now regarded in some cases as sacrifices offered to the deity.

But we do not think that this tempting hypothesis as to the origin of the rites can be upheld in this case. In the first place, the wild pig of the jungle is hunted in sport and killed and eaten freely by all the various tribes, and is, in fact, treated on the whole with less respect and ceremony than perhaps any other animal. Secondly, the domestic pig differs so much from the wild pig that Mr. Oldfield Thomas has pronounced it to be of a different species, and it seems possible that it has been introduced to Borneo by the Chinese at a comparatively recent date. Further, there is reason to suppose that the custom of sacrificing pigs and fowls arose through the substitution of them for human beings in certain rites. For there is a number of rites of which it is admitted by the people that the slaughter of human beings was formerly a central feature; of these, the most important and the most widely spread are the funeral rites of a great chief, the rites at the building of a new house, and those on returning from a successful war expedition. In all these fowls or pigs are now substituted as a rule, but we know of instances in which in recent years human beings were the victims. Thus some years ago, on the

death of the chief of a community of Klemantans (the Orang Bukit), a slave was bought by his son, and a feast was made, and the slave was killed through each man of the community giving him a slight wound. This was said to be the revival of an old and almost obsolete custom. In another recent case, when a mixed party of Kayans and Kenyahs returned from a successful war expedition, only the Kenyahs had secured heads. The Kayans therefore took an old woman, one of the captives, and killed her by driving a long pole against her abdomen, as many of them as possible taking part by holding and helping to thrust the pole. The head was then divided among the parties of Kayans, and pieces of the flesh were hung on poles beside the river, just as is done with the flesh of slain enemies and with the flesh of the pigs that are always slaughtered on such occasions. It was said that this killing of a human being was equivalent to killing a pig, only much finer.

Kayans tell us that they used to kill slaves at the death of a chief, usually three, but at least one, and that they nailed them to the tomb, in order that they might accompany the chief on his long journey to the other world and paddle the canoe in which he must travel. This is no longer done, but a wooden figure of a man is put up at the head and another of a woman at the foot of the coffin of a chief as it lies in state before the funeral. And a small wooden figure of a man is usually fixed on the top of the tomb, and it is said that this is to row the canoe for the chief. A live fowl is usually tied to this figure, and although it is said to be put there merely to eat the maggots, we think there can be no doubt that we see here going on the process of substitution of fowl for slave.

In building a new house it is customary among almost all these tribes to put a fowl into the hole

dug to receive the first of the piles that are to support the house, and to allow the end of the pile to fall upon the fowl so as to kill it. The Kenyahs admit that formerly a girl was usually killed in this way, and there is reason to believe that in all cases a human victim was formerly the rule, and that the fowl is a substitute merely.¹

In the following cases, too, we see the idea of substitution of fowls or pigs for men.

It is customary with the Malanaus of Niah to kill buffalo, and also to kill fowls, and put them together with eggs on poles in the caves in which the swifts build the edible nests, in order to secure a good crop of nests. One year, when the nests were scanty they bought a slave in Brunei, and killed him in the cave, in the hope of increasing the number of nests.

It was formerly the custom to exact a fine of one or more slaves as punishment for certain offences, *e.g.* the accidental setting fire to a house. At the present time, when slaves are scarcer than of yore, they are rarely given in such cases, but usually brass gongs; and the gongs are always accompanied by a pig.

Now, when slaves were killed and nailed to the tomb of a chief, the purpose was perfectly clear and simple. It was done in just the same spirit in which the weapons and shield and clothing are still always hung on the tomb of a deceased warrior, in order, namely, that his shade may not be without them on the journey to the other world. On the introduction of the domestic pig it may well have become customary for the poorer classes, who could not afford to kill a slave, or for families which owned no slaves, to kill a pig as in some degree a compensation for the want of human victims. If such a

¹ Now that the sacrifice of human victims is forbidden, Kenyahs and Klemantans sometimes carve a human figure upon the first of the main piles of a new house to be put into the ground.



PLATE 161. GROUP OF KENYAHS.

On the top of the pole can be seen an image of the hawk, *Bali Flaki*.

custom were once introduced, it may well have spread rapidly from motives of both economy and humanity; for a slave is as a rule very kindly treated by his master, and in many cases comes to be regarded as a member of the family.

We may suppose, too, that it was formerly the custom to kill a slave when prayers of public importance were made to the Supreme Being, in order that the soul of the slave might carry the prayer to him. If this was the case, the substitution of pig for slave, on the introduction of the domestic pig, may be the more readily conceived to have become customary, when we remember that these people regard the souls of animals as essentially similar to their own.¹ If such a custom of substitution once gained a footing, it would naturally become usual to take the opportunity of communicating with the higher powers whenever a pig was to be slaughtered.

This view, that in all sacrifices of the pig and fowl these are but substitutes for human victims, finds very strong support in the following facts:—The Kalabits, a tribe inhabiting the north-western corner of the Baram district, breed the water-buffalo and use it in cultivating their land. It has probably been introduced to this area from North Borneo at a recent date. The religious rites of this people closely resemble those of the tribes with which we have been dealing above; but in all cases in which pigs are sacrificed by the latter, buffaloes are used by the Kalabits.

The rite of sprinkling the blood of pigs and fowls on men and on the altar-posts and images may, we think, be an extension or adaptation of the blood-brotherhood ceremony. We have seen that with the Kayans and Kenyahs the essential feature of this ceremony is the drawing of a little blood

¹ See vol. ii., p. 4.

from the arm of the two men, each of whom then drinks or consumes in a cigarette the blood of the other one. Such a rite calls for no remote explanation; it seems to have suggested itself naturally to the minds of primitive people all the world over as a process for the cementing of friendship. When two hostile communities wished to make a permanent peace with one another, it would be natural that they should wish to perform a ceremony similar to the rite of blood-brotherhood. But the interchange of drops of blood between large numbers of persons would obviously be inconvenient; and if the idea of substituting fowls and pigs for human victims had once taken root in their minds, it would have been but a small step to substitute their blood for human blood in the peacemaking ceremonies. We have seen above that in such a ceremony fowls are exchanged by the two parties, so that the men of either party are smeared with the blood of the fowl originally belonging to the other party. It may be that here, too, the blood of slaves was formerly used, but of this we have no evidence. The custom of smearing the blood of fowls and pigs on the two parties to a friendly compact having been arrived at in this way, the rite might readily be extended to the cases in which the hawk, represented by his wooden image, or the Supreme Being, also represented by an image, is invoked as one of the parties to the compact. We are inclined to think that in some such way as we have here suggested, namely, by the substitution of pigs and fowls for human victims, and of their blood for human blood, the origin of the customs of sacrificing fowls and pigs, and of ceremonially sprinkling their blood, may be explained.

We conclude, then, that the various superstitions entertained by these tribes in regard to animals are not to be looked upon as survivals of totemism,

but that they may all be explained in a simpler and more satisfactory manner.

SUGGESTED THEORY OF THE ORIGIN OF TOTEMISM

Before bringing this chapter to an end, we would point out that among the facts we have described there are some which seem to suggest a possible and, indeed, as it seems to us, a very natural and probable mode of origin of totem-worship. We refer to the varieties of the *Ngarong* of the Ibans and sporadic analogous cases among the other tribes. We have seen that the *Ngarong* may assume the form of some curious natural object, or of some one animal distinguished from its fellows by some slight peculiarity, which receives the attentions of some one man only. In such cases the *Ngarong* is hardly distinguishable from a fetish. In other cases the man, being unable to distinguish the particular animal which he believes to be animated by his *Ngarong*, extends his regard and gratitude to the whole species. In such a case it seems difficult to deny the name "individual totem" to the species, if the term is to be used at all. In other cases, again, all the members of a man's family and all his descendants, and, if he be a chief, all the members of the community over which he rules, may come to share in the benefits conferred by his *Ngarong*, and in the feeling of respect for it and in the performance of rites in honour of the species of animal in one individual of which it is supposed to reside. In such cases the species approaches very closely the clan-totem in some of its varieties. (In speaking of the "Kobong" of certain natives of Western Australia, Sir G. Grey¹ says, "This arises from the family belief that some one individual of the species is their nearest friend, to kill

¹ Quoted in Mr. Frazer's *Totemism*, 1st ed., 1887, p. 8.

whom would be a great crime, and to be carefully avoided.")

Of similar cases among other tribes of guardian-animals appearing to men in dreams and claiming their respect and gratitude, we must mention the case of Aban Jau, a powerful chief of the Sebops, a Klemantan subtribe. He had hunted and eaten the wild pig freely like all his fellow-tribesmen, until once in a dream a wild boar appeared to him, and told him that he had always helped him in his fighting. Thereafter Aban Jau refused, until the day of his death, to kill or eat either the wild or the domestic pig, although he would still consult for omens the livers of pigs killed by others.¹

We have described above (vol. ii., p. 76) how a Kayan may become blood-brother to a crocodile in a dream, and may thereafter be called Baya (crocodile), and how in this way one Kayan chief had come to regard himself as both son and nephew to crocodiles, and how he believed that they brought him success in hunting and carried him ashore when (in a dream) he had fallen into the river. The cousin of this chief, too, regarded himself as specially befriended by crocodiles because his great-grandfather had become blood-brother to one in a dream. So it is clear that the members of the family to which these young men belong are likely to continue to regard themselves as related by blood to the crocodiles, and bound to them by special ties of gratitude.

In another case we saw how all the people of one household regard themselves as related to the crocodiles and specially favoured by them, explaining

¹ Aban Jau possessed a large curiously shaped pig's tusk which he wore on his person in the belief that any firearm fired at it would not go off. It is probable that his belief in this charm was connected with his belief in the dream-pig. The belief was very genuine, until in a moment of excessive confidence he hanged the tusk upon a tree and invited one of us to fire at it. The tusk was shattered. Aban Jau said nothing; but presumably a process of disintegration began in his mind; for after some hours he remarked that his charm had lost its power.

the relation as due to one of their ancestors having become a crocodile. In another case we saw that some ill-defined relation to the gibbon is claimed by a community of Kenyahs whose house is decorated with carvings of the form of the gibbon, and whose members will not kill the gibbon. And in yet another case we saw that a Kayan house is decorated with conventionalised carvings of some animal whose species has been forgotten by the community. In each of these last three cases, it seems highly probable that the special relation to the animal was established by some such process as we see going on in the preceding case; so that we seem to have in this series one case of incipient totemism and others illustrating various stages of decay of abortive beginnings of totemism. And it is easy to imagine how in the absence of unfavourable conditions such beginnings might grow to a fully developed totem-system. For suppose that in any one community there happened to be at one time two or more prosperous families, each claiming to be related with and protected by some species of animal as the result of friendly overtures made by the animals to members of the families in their dreams. It would then be highly probable that members of other families, envious of the good fortune of these, would have similar dream experiences, and so come to claim a similar protection; until very soon the members of any family that could claim no such protection would come to be regarded as unfortunate and even somewhat disreputable beings, while the faith of one family in its guardian-animal would react upon and strengthen the faith of others in theirs. So a system of clan-totems would be established, around which would grow up various myths of origin, various magical practices, and various religious rites.

It is well known that such dreams as convince

the Iban, the Kayan, and the Kenyah of the reality of his special relation to some animal, and lead him to respect all animals of some one species, produce similar results in other parts of the world. We quote the following passages from Mr. Frazer's remarks on individual totems in his book on totemism:—"An Australian seems usually to get his individual totem by dreaming that he has been transformed into an animal of that species." "In America the individual totem is usually the first animal of which a youth dreams during the long and generally solitary fast which American Indians observe at puberty." Such dream experiences are then the *vera causa* of the inception of faith in individual totems among the peoples in which totemism is most highly developed; and among the tribes of Sarawak we find cases which illustrate how a similar faith, strengthened by further dreams and by the good fortune of its possessor, may spread to all the members of his family or of his household and to his descendants, until in some cases the guardian animal becomes almost, though not quite, a clan-totem. The further development of such incipient totems among these tribes is probably prevented at the present time, not only by their agricultural habits, but also by their passionate addiction to war and fighting and head-hunting; for these pursuits necessitate the strict subordination of each community to its chief, and compel all families to unite in the cult of the hawk to the detriment of all other animal-cults, because the hawk is, by its habits, so much better suited than any other animal to be a guide to them on warlike expeditions.¹

¹ Dr. Boas is of the opinion that the totems of the Indians of British Columbia have been developed from the personal *manitou*, the guardian animals acquired by youths in dreams. Miss A. C. Fletcher is led to a similar conclusion by a study of the totems of the Omaha tribe of Indians (*Import of the Totem*, Salem, Mass., 1897). The facts described above in connection with the *Ngarong* of the Ibans and similar allied institutions among other tribes of Sarawak would seem, then, to support the views of these authors as to the origin of totemism.

The prevalence of the belief in a Supreme Being must also tend to prevent the development of totemism.

PLANTS

In Chapter VI. we have described most of the superstitious beliefs and practices connected with the *padi* plant and the rice.

It is not clear that any other plants are regarded as be-souled; but we mention here certain customs in connection with some of them that seem to point in that direction. The *silat*, a common jungle palm, figures most prominently in rites and beliefs of the Kayans. The leaves of this palm are used to decorate the heads taken in war; and on the occasion of any ceremonial use of the heads, fresh leaves are always hung upon or about them. No other leaves will serve this purpose, though it is difficult to say in what the special virtue of this plant consists. The leaves of the same plant are hung about the doorway of a new house when the people first take up their abode in it; but it is hung in such a way that passers-by do not brush against it, and children especially are kept away from it. It is commonly hung about the altar-posts of the gods; and it is a strip of this leaf that is tied about the wrist of a sick man to confine his soul to his body at the close of the soul-catching ceremony. It is tied also about the wrists of men returning from any warlike expedition. When applied for any ceremonial purpose it is called *isang*; and it is not until it has been so used that it becomes an "unclean" object. It is used in its merely material aspect for roofing leaf shelters in the jungle, and is put to other similar uses to which the broad tough leaves are well adapted. Most or all of the peoples use the leaves of this plant in the same ways as the Kayans.

Long, a species of *Caladium*, is commonly hung, both root and leaves, upon the door of a room to mark that it is *lali* (tabu) owing to sickness, harvesting, or any other circumstance.

Orobong, a weed (not unlike the foxglove in appearance) which always grows freely among the young *padi*, is gathered by the female friends of any woman passing through the ordeal of childbirth. They boil the leaves and wash her body with the decoction on several days following the delivery. It is held that, if this is not done, the woman's abdomen will not regain its normal state. This usage also is common to the Kayans with many other tribes.

The leaves of the *Dracæna* are sometimes tied beneath the prow of a boat during journeys to distant parts (as mentioned on p. 70, vol. ii.); they are also hung upon the tombs and, with the *isang*, upon altar posts, when the rites are performed.

The Ibans and some of the Klemantans will not make the first stroke in cutting down the *tapang* tree (*Arbouria*), alleging that, if they do so, great troubles will befall them.

SUPPLEMENTARY NOTE ON THE *NGARONG*

Since correcting the proofs of this chapter we have come upon a brief account of the guardian spirits of the Iban, which corroborates our account of the *Ngarong*. It is contained in a series of papers entitled *Religious Rites and Customs of the Ibans or Dyaks of Sarawak, Borneo*, written by Leo Nyuak (an Iban educated in a mission school), and translated by the Very Rev. Edm. Dunn (*Anthropos*, vol. i. p. 182, 1905). In this account the guardian spirit is called *Tua*, and we are told that "The *Tua* or guardian spirit of an Iban has its external manifestation in a snake, a leopard, or some other denizen of the forest. It is supposed to be the spirit of some ancestor renowned for bravery, or some other virtue, who at death has taken an animal form . . . it is revealed in a dream what animal form the honoured dead has taken."

CHAPTER XVI

MAGIC, SPELLS, AND CHARMS

MAGIC is in a comparatively neglected and backward condition among the Kayans and Kenyahs, Punans, Ibans, and the more warlike up-country Klemantans. On the other hand, some of the coast-wise tribes of Klemantans, especially the Malanaus and Kadayans, cultivate magic with some assiduity.

The Kayans dislike and discourage all magical practices, with the exception of those which are publicly practised for beneficent purposes and have the sanction of custom.

In the old days they used to kill those suspected of working any evil by magic. There are no recognised magicians among them other than the *dayongs*, and these, as we have seen, perform the functions of the priest and the physician rather than those of the wizard or sorcerer.

Some of the *dayongs* make use at certain ceremonies of a rough mask carved out of wood, or made from the shell of a gourd. The mask is merely an oval shell with slits for eyes and mouth, generally blackened with age and use. It may be worn during the soul-catching ceremony, but not during attendance on the recently deceased. This use of a mask is not known to us among any other of the peoples (Pl. 151).

The medicine man of the Ibans is known as *manang*; the *manangs* are more numerous than

the *dayongs* of the Kayans; they are more strictly professional in the sense that they do but little other work, depending chiefly on what they can earn by their treatment of disease and by other ways of practising upon the superstitions of their fellows. They generally work in groups of three or four, or more in cases of serious illness, and, with the imitateness and disregard for tradition characteristic of the *Iban*, they have developed a great variety of procedures,¹ into most of which the element of deliberate fraud enters to a much greater extent than into the practice of the Kayan *dayongs*. The Sea Dayak *manang* is usually covered with skin disease (tinea) and shirks all hard work with the other members of the village.

A peculiar and infrequent variety of Sea Dayak *manang* are the *manang bali*. They are men who adopt and continuously wear woman's dress and behave in all ways like women, except that they avoid as far as possible taking any part in the domestic labour. They claim to have been told in dreams to adopt this mode of life; they are employed for the same purpose as the more ordinary *manangs*, and they practise similar methods.

Among the *Ibans* certain persons get a bad reputation for working harm by magic. They are said to be cunning in sorcery (*tau tepang*), and these persons may properly be said to be sorcerers or witches. They are believed to work harm in many ill-defined ways, especially to health; but their procedures are not generally known; they probably include poisoning, but, like the practices of our European witches in recent times, they probably have but little existence outside the timorous imaginations of the people. Such persons are disliked and shunned, though not killed as they would

¹ Sixteen different methods, most of which combine the notion of soul-catching with that of exorcism, are enumerated and described by Mr. E. H. Gomes in his recent work, *Seventeen Years amongst the Dayaks of Borneo*.

be among Kayans or Kenyahs. They are not professional sorcerers, *i.e.* their help is not called in by other persons who wish to work evil on their enemies, for others do not dare to do this. At the present time in Sarawak, if a man accuses another of practising *tebang*, he is liable to be sued for libel and fined.¹

BLACK MAGIC

The most important of the magical practices is one known and occasionally resorted to among all the peoples for the purpose of bringing about the death of a personal enemy. We describe the procedure as carried out by the Sebops (Klemantans), but in all essentials the account holds good for all or nearly all the peoples. It is not usual to invoke the aid of any recognised magician. The man whose heart is filled with hatred against another will retire secretly to a spot at the edge of a *padi* field, or of some other clearing, where he can see a large expanse of sky and yet feel sure of being unobserved. Here he sets up the *batang pra*, a pole supported horizontally some six or eight feet above the ground, its ends resting on two vertical poles. A little figure of a man or woman (according to the sex of the person aimed at), which has been carved for the purpose out of soft wood, is fixed upright in the ground beneath the *batang pra*. This is called *tegulun kalingai usa*, which, literally translated, is "the reflected image of the body." The operator makes a fire beside the *tegulun*, digs a small hole in the ground, and fills it with water coloured with ferruginous earth. This pool is

¹ In a recent note in the *Journal of the Sarawak Museum*, Jan. 1911, Mr. W. Howell states that the power of *tau tepang* is supposed to be transmitted in certain families from generation to generation; that the head of a *tau tepang* man leaves his body at night and goes about doing harm, especially to the crops; that the power is passed on to a child of a *tau tepang* family by the mother, who touches the cut edge of the child's tongue with her spittle.

called *Bawang Daar*,¹ the lake of blood. Sitting before the *tegulun* he scans the space of sky framed by the *batang pra*, searching for some hawk upon the wing. As soon as he sees a hawk within this area, he addresses it, waving in one hand a small frayed stick, and saying, "Put fat in the mouth of So-and-So," and he puts a bit of pork fat into the mouth of the *tegulun*. Then saying, "Send him to *Bawang Daar*," he immerses the *tegulun* in his pool of reddened water; and taking it out again he thrusts into it a little wooden spear. After this he buries the *tegulun* in a hole in the ground, covering it with earth. (Only people who die by violence or of some much-feared disease are normally buried in this fashion.) This done he keeps shouting to the hawk to go to the left, at the same time waving his stick in that direction. If the hawk passes out of the area of operations towards the right, he knows that his attempt will not succeed, and he desists for the time being; if it flies out to the left he knows that his arts will prevail, and he addresses the hawk as follows:—

"*Bali Flaki tuai musit, ou matei iya kalunan ito Tama Odoh* (the name of the victim), *tuju kau, Bali Flaki, mieu tuor bawang daar au muloh usuk, Bali Flaki, mieu niak boin na alam ujun, pala uja matei sagram; matei daar kayu sagram; matei suat; matei aroh sagram; matei manyat alam sungei; matei padam; matei nakap baya; matei sakit ulun; matei sakit usok.*" (Translation runs—"O Bali Flaki, go your way, let this man Tama Odoh die; go and put him in the lake of blood, O Bali Flaki; stab him in the chest, Bali Flaki, put fat of pig in his mouth that he may die to-morrow (this is equivalent to—let his head be taken; for fat is always put in the mouth of the head taken in battle); let him be killed by a falling tree, to-morrow; let him die from

¹ Cf. *Bawang Daha*, the lake of blood of the Kayan Hades, vol. ii., p. 40.

a wound ; let him die by the hand of his enemy, to-morrow ; let him be drowned, to-morrow ; let him die of a deadly disease ; let him be caught by a crocodile ; let him die of pain in the head ; let him die of pain in the chest.") It will be observed that the formula calls upon the hawks to give effect to the malevolent wishes, so that the operation is not one of direct magical or sympathetic action, but rather is one by which the aid of a higher power is invoked. This feature of the process renders it one which the strongest minded cannot pooh-pooh.

With this comprehensive curse the rite is concluded and the vengeful man returns home and secretly observes his enemy. The latter may become aware that magic is being worked against him through dreaming that fat is put into his mouth ; and as he is probably more or less aware of the hatred of his enemy, it is not unlikely that such a dream will come to him.¹ There can be no doubt that, if in this or any other way a man learns that he has been made the object of a magical attempt of this sort, he, in many cases, suffers in health ; and it is probable that in some cases such knowledge has proved fatal. If it is discovered that any man has attempted to injure another in this way, he falls into general reprobation, and, if the case can be proved against him, heavy damages in the form of pigs, gongs, etc., may be awarded by the house-chief.

¹ The people are naturally reticent about this rite. The facts were brought to our knowledge by a case which is instructive in several ways. A Sebop had murdered a Chinese trader and taken his head. He was ordered to surrender himself for trial at the fort within the space of one month, and informed that he would be taken alive or dead if he failed to present himself. He refused and took to the jungle. Upon which one of the up-country chiefs (Tama Bulan) was commissioned to arrest him. The murderer was found in the jungle and called on to surrender, but refused, and died fighting. At this his brother was enraged against the chief and made the *tegulun* against him ; and being at a distance from his victim, the man was at no pains to keep the matter secret, and it came to the ears of the chief. He, although the most enlightened native in the country, felt uneasy under this terrific malediction and complained to the Resident, who insisted on a public taking back or taking off of the curse.

A curse is sometimes imposed without formality, and in the heat of the moment, in the face of their enemy. Under these circumstances the curse is usually muttered indistinctly, and seems then to work upon the victim all the more powerfully. The words used are similar to those of the curse written out above.

A characteristic bit of Iban magic is the following:—A man, angered by finding that some one has deposited dirt in or about his property or premises, takes a few burning sticks and, thrusting them into the dirt, says, "Now let them suffer the pains of dysentery."

THERAPEUTIC MAGICAL PROCEDURES

It was said in Chapter XIV. that the Kayans treat disease by three distinct methods, namely, by soul-catching, by drugs and regimen, and by extraction of the supposed cause of the trouble. This last operation seems to fall under the head of magic and may be described here. It is usually performed by the *Dayongs*, and is applied more particularly in cases in which localised pain is a prominent feature of the disorder. The *Dayong* comes provided with a short tube, prepared by pushing out the core of a section of the stem of a certain plant of the ginger family. After inquiring of the patient the locality of his pains, he holds up the polished blade of a sword, and, gazing at it as one seeing visions, he sings a long incantation beginning:—

Bali Dayong usun lasan
Urip ulun kam kelunan
Nini ketai natong tawang Leman
*Bali Dayong.*¹

¹ A free translation runs:—

"O holy *Dayong*, thou who lovest mankind,
Bring back thy servant from Leman,
The region between the lands of life and death,
O holy *Dayong*."



PLATE 162. AN ENEMY'S HEAD DECORATED BY KAYANS WITH
VARIOUS CHARMS.

The crowd of people, men and women, sitting round the central figure, join in the *Bali Dayong*, which recurs as the refrain at the end of each verse, intoning in loud deep voices. It seems clear from the use of the words *Bali Dayong* that the whole is addressed to some superior power; for no human *Dayong*, and indeed no human being, is addressed or spoken of with the title *Bali*. And it would perhaps be more correct, therefore, to describe the address as a supplication rather than an incantation, and the whole operation as a religious rite rather than a magical procedure. But we are here on the disputed borderland between magic and religion, and other features incline us to regard the process as magical rather than religious.

During the singing of a number of verses in this way, the *Dayong* seems to become more and more distraught and unconscious of his surroundings; and when the singing ceases he behaves in a strange manner, which strikes the attendant crowd with awe, starting suddenly and making strange clucking noises. Then he produces the tube mentioned above, and pressing one end upon the skin of the part indicated by the patient as the seat of the pain, he sucks strongly, and, presently withdrawing it, he blows out of it on to his palm a small black pellet, which moves mysteriously upon his hand as he exhibits it to the patient and his friends as the cause of the pain; and if the patient has complained of more than one seat of pain, the operation is repeated. It only remains for the *Dayong* to return gradually with some violent gestures and contortions to his normal state, and to receive his fee, which properly consists of the sword used by him in the ceremony, and a live fowl. The whole procedure is very well adapted to secure therapeutic effects by suggestion. The singing and the atmosphere of awe engendered by

the *Dayong's* reputation and his uncanny behaviour prepare the patient, the suction applied through the tube gives him the impression that something is being drawn through his skin, and the skilful production of the mysterious black pellet completes the suggestive process, under the influence of which, no doubt, many an ache or pain has suddenly disappeared. On one occasion, one of us being a little indisposed in a Klemantan house, we made an opportunity to examine the methods of the *Dayong* a little more closely than is usually possible, by inviting one to undertake the extraction of his pains. We were then able to realise more vividly the suggestive force of the procedure, and to see that the black pellets were bits of dark beeswax which were carried upon the finger-nails of the *Dayong*, and surreptitiously introduced by him into his mouth as they were required for exhibition after being blown through the tube; we could see also that the mysterious movements of the pellets upon his palm were produced by the help of short fine hairs protruding from it. It seems impossible to deny the presence of a certain element of fraud in this procedure, but we think that it would be hasty and uncharitable to assert that the *Dayong's* attitude is wholly one of fraud; we must remember that our most orthodox medical practitioners accord a legitimate place in their armamentarium to *mistura rubra* (solution of burnt sugar) and to similar aids whose operation is purely suggestive.

Most of the coastwise tribes seek to drive away epidemic disease by the following procedure:—One or more rough human images are carved from the pith of the sago palm and placed on a small raft or boat, or full-rigged Malay ship, together with rice and other food carefully prepared. The boat is decorated with ribbons of the leaves and with the blossoms of the areca palm, and allowed to float out

to sea with the ebb-tide in the belief or hope that it will carry the sickness with it.

Among the Ibans, if a man has deceived people in a serious matter by means of a malicious lie, and if the untruth is discovered, one of the deceived party takes a stick and throws it down at some spot by which people are constantly passing, saying in the presence of others, "Let any one who does not add to this liar's heap (*tugong bula*) suffer from pains in the head." Then others do likewise, and the nature of the growing heap becoming known, every passer-by throws a stick upon it lest he should suffer pains. In this way the heap grows until it attains a large size, in some cases that of a small haystack, and, being known by the name of the liar, is a cause of great shame to him.

When any man has his hair cut or shaved, he sees that the hair cut off is burnt or otherwise carefully disposed of. This is common to all the Borneans. It would seem that this is not prompted by fear of any definite harm, nor is there, so far as we know, any recognised way of using the hair cut off to work injury to its former owner. The custom seems rather to be due to the fact that shields and swords are decorated with the hair of enemies by Kenyahs and others; therefore it is felt that to use a man's hair for this purpose is almost equivalent to taking his head; and it is well to guard against this possibility. No doubt also it is vaguely felt that if the hair of one's head should come into the possession of any other person, that person would acquire some indefinable power over one.

Magical practices for the injury of enemies and rivals are more various and frequent among the coastwise Klemantans, especially the Bisayas, Kadayans, and Malanaus. It is probable that they have learnt much of this from the Malays. One variety is to hang up at the edge of a *padi* field a

yam or other root covered with projecting spikes of bamboo cane. This is done openly to spoil the crop.

Another trick is to tie under a bench in the boat of one's enemy a pebble, generally of quartz. This is supposed to make the boat so heavy that it can only travel very slowly.

CHARMS

These practices involve the application of charms. Charms are extensively used by all the peoples, least so by Kayans. In

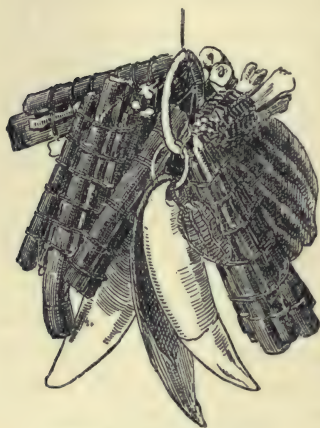


FIG. 80.—Kenyah Siap.

every house is at least one bundle of charms, known as *siap aioh* by the Kenyahs, by whom more importance is attached to it than by any of the other tribes. This bundle, which is the property of the whole household or village, generally contains hair taken from the heads that hang in the gallery; a crocodile's tooth; the blades of a few knives that have been used in

special ceremonies; a few crystals or pebbles of strange shapes; pig's teeth of unusual shape (of both wild and domestic pig); feathers of a fowl (these seem to be substitutes for Bali Flaki's feathers, which they would hardly dare to touch); stone axe-heads called the teeth of Balingo;¹ and *isang*, i.e. palm leaves that have been put to ceremonial use (Fig. 80).

The whole bundle, blackened with the smoke and dust of years, hangs in the gallery over the

¹ See vol. ii., p. 11.

principal hearth beside the heads, usually in a wide-meshed basket. It constitutes the most precious possession of the household, being of even greater value than the heads. No one willingly touches or handles the *siap*, not even the chief. And when it becomes necessary to touch the bundle, as in transferring it to a new house, some old man is specially told off for the duty; he who touches it brings upon himself the risk of death, for it is very *parit* to touch it, *i.e.* strongly against custom and therefore dangerous.¹ Its function seems to be to bring luck or prosperity of all kinds to the house; without it nothing would prosper, especially in warfare.

Many individuals keep a small private bunch of *siap*, made up of various small objects, of unusual forms, generally without any human hair (Fig. 81). These are generally obtained through dreams. A man dreams that something of value is to be given him, and then, if on waking his eye falls upon a crystal of quartz, or any other slightly peculiar object, he takes it and hangs it above his sleeping-place; when going to bed he addresses it, saying that he wants a dream favourable to any business he may have in hand. If such a dream comes to him, the thing becomes *siap*; but if his dreams are inauspicious, the object is rejected. Since no one can come in contact with another man's *siap* without risk of injury, the inconvenience occasioned by multiplication of *siap* bundles puts a limit to their number. Nevertheless a man who possesses private *siap* will carry it with him attached to the sheath of



FIG. 81. — Kenyah Charm made with a crocodile's tooth.

¹ Although breach of custom and of *lali* by any individual may bring misfortune on the whole household, the offending individual is regarded as specially liable to wasting sickness with diarrhoea and spitting of blood.

his sword, and special hooks are provided in most houses for the hanging up of such swords (Fig. 82).

There are many instances of *siap* of specialised function. A man specially devoted to hunting with the blowpipe will have a special blow-pipe *siap* tied to his quiver (this is especially common among Punans). He will dip this *siap* in the blood of every animal he kills, so that it becomes thickly encrusted. This is thought to increase or preserve its virtue.

Another special kind of *siap* is that which ensures a man against hurt from firearms, through causing any gun aimed at him to miss fire.

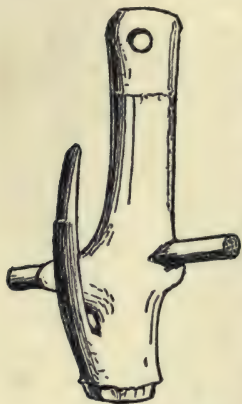


FIG. 82.—Kayan Hook.

The Ibans use personal charms which they call *pengaroh*; but in accordance with their more individualistic disposition, they have no important charm common to the whole household corresponding to the household *siap* of the other peoples. The objects composing the *pengaroh* are an assortment even more varied and fantastic than the *siap* of other peoples. In many cases they are carried with small china pots

of oil, which are used to rub on the body as a universal remedy.

A curious object to be occasionally seen in some Sea Dayak houses is the *empugau*. It is a blackened bundle hung in a basket among the heads above the hearth. It is covered with the smoke and soot of ages, and though it is generally claimed as the property of some one man who has inherited it from his forefathers, even he knows nothing of its history and composition, and is unwilling to examine it closely. It is regarded by the Ibans as the head of



PLATE 163. IMAGE OF CROCODILE, AND HOUSE PROVIDED FOR THE SPIRIT WHOSE AID IS INVOKED
BY MALANAUS AT THE BAYOH CEREMONY.

some half-human monster. On careful examination of several specimens we have found the *empugau* to consist of a large cocoanut in its husk, tricked out with a rude face mask having part of the fibrous husk combed out to look like hair. The Ibans regard it with some awe, and it seems probable that it has formerly played some part in magical procedures.

LOVE CHARMS

Love charms are used by most of the peoples, though the Kayans and Kenyahs are exceptions, since they prefer to rely chiefly upon the power of music and personal attractions. These charms are in almost all cases strongly odorous substances. The Iban youth strings together a necklace of strongly scented seed known as *buah balong*. This he generally carries about with him, and, when his inclination is directed towards some fair one, he places it under her pillow, or endeavours to persuade her to wear it about her neck. If she accepts it, he reckons her half won.

Klemantans, among whom love charms go by the generic name *sangkal*, make use of a variety of charms, of which one of the most used is a scented oil that they contrive to smuggle on to the garments or other personal property of the woman.

Those that have had much contact with Malays make use of pieces of paper on which they scrawl certain conventional patterns.

Charms are used by Ibans to ensure success in trapping. The trapper carries a stick one end of which is carved to represent the human form (Fig. 83). He uses this to measure the appropriate height of the traps set for animals of different species.

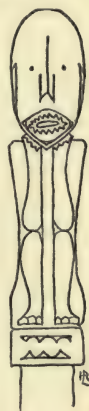


FIG. 83.
Iban Trapper's
Charm.

All the peoples observe a large number of restrictions in regard to contact with objects, especially articles of food. Some of these are mentioned in other chapters. Here we notice a few typical instances. In Chapter XV. we related that each of the peoples avoid certain animals; in some cases they avoid not only killing or touching these animals, but also even very remote relations with them: as, for example, taking food from a vessel in which their flesh has been cooked on some previous occasion; coming within the range of the odour of the object; coming into a house in which there is any part of such an animal.

The evil resulting from breach of any such prohibitions generally takes the form of wasting sickness with pains in the head, chronic cough, dysentery, or spitting of blood. When a Kenyah has knowingly for any reason, or unintentionally, come in contact with any one of the forbidden objects, or if he finds himself suffering from any of these things, and therefore suspects that he has unwittingly come under their influence, he subjects himself to a process of purification. At break of day he descends, with other members of his family, to the brink of the river provided with a chicken, a sword-blade, two frayed sticks, and a length of spiky vine known as *atat*. This latter is bent into the form of a ring, within which he takes his stand and awaits the appearance of Isit (the spider hunter—one of the omen-birds). He calls it by name, Bali Isit; and as soon as Isit calls in reply, he pours out a long-winded address, charging him to convey to Bali Penyalong his prayer for recovery or protection. Then he snips off the head of the chicken, and wipes some of its blood on the frayed sticks and on the ring. The ring, with the chicken and the frayed sticks, are then lifted above his head by his attendants, and water is poured upon them from a

bamboo, so that it drips from them on to his head. Eight times the ring is lifted up, and each time the pouring out of the water is repeated. Then, standing on the blade of the sword, he again addresses the omen-bird as before. This completes the rite, which is known as *lemawa*.

A similar rite of purification is practised by most of the other peoples. In some cases the principal feature of the rite of purification is being spat upon by the chief.

It may be broadly said that all these peoples are constantly on the alert to provide against unknown dangers; that, having no definite theories of causation, they are apt to accept every hint of danger or hurtful influence suggested by the attributes and relations of things, and to seek to avoid these influences or to ward them off or counteract them by every means that in any way suggests itself to their minds as possibly efficacious.

Although the Kayans regard a madman as possessed by an evil spirit, they seem to have no traditional methods of casting out the spirit; but some of the Klemantans practise a rite of exorcism; this varies in detail from tribe to tribe, and attains the greatest elaboration among the Malanaus. The rite is known as *bayoh*, and bears a general resemblance to the corresponding Malay rite known as *berhantu*. The Malanaus are Klemantans of the coast regions of Sarawak, most of whom have recently become converted to Islam, while all of them have been much influenced by contact with Malays. The following account is reproduced from a paper published by one of us (C. H.) in the *Review of the Far East* (Feb. 1907), to the editor of which we are indebted for permission to make use of the paper:—

The ceremony of casting out evil spirits is of frequent occurrence among Malanaus, and the noise of gongs and

drums throughout the night, lasting every night for sometimes a whole week, cannot fail to impress even a casual observer.

The natives of Niah, who are Malanaus, believe in a multitude of spirits, good and bad, great and small, important and of little account. At the head of these is Ula Gemilang, the sea divinity, a power who works for the good of man.¹ Adum Girang is another spirit of the sea, as also is Raja Duan, who has power over the sun, a spirit who is distinguished, when he appears in human form, by his white head-cloth. Majau is said to be pre-eminently rich. Aiar Urai Arang is said to be a small child whose mother is Aiar. Besides these there are other powerful spirits of the sea, the land, the up-river country, and so forth, and each is attended by innumerable slaves and attendants of ghostly kind; they have influence of many kinds over the dwellers in this world, some for good, others very much for evil. Madness is caused by various evil spirits throwing themselves into mortals, ghosts with red eyes which flash like lightning. The "amok" devil, which comes from the swamp, differs from those which drive people to commit suicide—these again being quite distinct from those which cause merely harmless lunacy.

It not infrequently happens that when a woman (or more rarely a man) is insane or is very ill, she is urged to admit that a devil has possessed her, and to become a medicine woman. By this means she becomes well of her complaint, and at the same time acquires the power of helping others to cast out devils. But she is not able of her own accord to determine whether she shall become a medicine woman or not. For three nights she is taken through the ceremony of *bayoh*, afterwards to be described, without a rattan swing, and then for three nights with the swing. If the indications are favourable, some three weeks are allowed to elapse before she undergoes the final test of five nights with the swing. The first *bayoh* is to satisfy the people, the second to appease the demon; and if her malady is cured by the eleven nights of artificial hysteria, she is considered to have been accepted both by men and spirits in her new rôle of exorciser.

As one woman expressed it, she is now "in with the

¹ We have a wooden image of this being. It is rudely anthropomorphic, and is covered with fish-like scales. Its sex is indeterminate. He is supposed to ascend the river from the sea, kneeling on the back of a sting-ray.

demons." Even then, however, it does not follow that she is able to see when an evil spirit has ceased to possess a person. One old female, who had worked at *bayoh* for fifteen years, admitted that if a devil went into herself she could turn it out, but only a more powerful woman than herself could turn devils out of others.

Two forms of *bayoh* are known to the people of Niah, but it is only with the *bayoh sadong* that there is any need to deal here. The other form is used by the Punans, or mixed Punans and Malanaus. If it is supposed that some illness is due to possession by an evil spirit, it is decided to call the medicine women and get the unwelcome visitant to depart, though it is not considered possible in all cases to turn a demon out of his mortal abode. Offerings of eggs and fowls to the good spirits having proved fruitless, a day is fixed for the *bayoh*, preferably shortly after a good harvest, and the household begins its preparations for the occasion. As powerful spirits are to be invited to the house, the room where they are to appear is decked with a profusion of ornaments suited to such exalted guests. Great tassels of white shavings are hung upon the walls, a white cloth adorned with the blossoms of the areca palm hides the rafters, and these graceful inflorescences are spread out fanwise over the doors and among the shavings. In one corner a hollow cone of areca blossoms and shavings spread over a framework of rattan is suspended from a rafter; and a model of a ship or raft is placed just outside an open window. As the function takes place at night, candles of beeswax are set about to give light. At the appointed time brass dishes are put on the floor with rice of many colours—yellow, red, and blue—spread in patterns of crocodiles; popcorns of rice and maize, water, and washing utensils, boxes of betel ready for chewing, tobacco, and cigarettes, to appease the varied appetites of the spirits invoked. Just after sundown the neighbours troop in and settle themselves round the room, the ill-mannered pushing themselves in front. Certain of the villagers agree to form the band. Soon the house is full of people, boys and old men contentedly chewing and smoking, women retiring to darker parts of the room to gossip. A person of importance will be received with some show of civility, but without any definite ceremony. Arabian incense, *kamanyan*, which is used nowadays because the native *garu* has too high a value for export to be consumed at home, disperses a not unpleasant smell

through the gathering. Then the fun begins, gongs and drums are struck, and the strains of music sound through the village. With intervals of a quarter of an hour every two hours, the monotonous melody proceeds until seven the next morning, to be resumed, in all probability, the next night for another twelve hours, and perhaps maintained night after night for a whole week.

The medicine women—one, two, or three, rarely four in number—have collected in the middle of the room. Generally experienced by years of performing, they are often too old to be attractive, despite the gorgeous raiment with which they conceal their aged frames and the hawk-bells which jingle as they move. At first they collect round the earthenware censers to warm their hands. They then begin to step with the music and wave their arms, hissing loudly through their teeth the while, and occasionally breaking into a whistle. After a time they sit down and nod this way and that to the music, as though engaged in training the muscles of the neck. But the drums and gongs go faster, till the long hair of the woman flies round with her head. The whistling is varied by a chant, *sadong*, in an ancient language now barely understood.

“Why do you speak? Why do you *sadong*? Why are you such a long time? As long as it takes a pinang (areca) to become old? The fruit of the cocoanut has had time to reach maturity and drop. Come to this country below the heavens. What do you wish? What is your desire? I have come to heal the sick one who lies on the floor, feeble and unable to rise, thin and shrivelled like a floating log. Have pity from your heart and prevent my soul from parting from my skin and my bones from falling away. This sickness is very severe and I am unable to contend against it.”

One of the women goes to the patient, who, clad in black, sits alone on a mat, and brings her a pinang blossom to hold, covering her head with a cloth. The unfortunate being is then brought to the hollow cone of shavings and seated within it; it is then whirled round till the white shreds rise like a ballet dancer's skirt. Gradually the sick person is worked up to a frenzy, and, keeping time with the music, the medicine women sway about and wag their heads. So the proceedings go on, with weird fantastic dancing, noddng, howling, whistling, chanting, for all the hours of the tropical night. Then the medicine women are

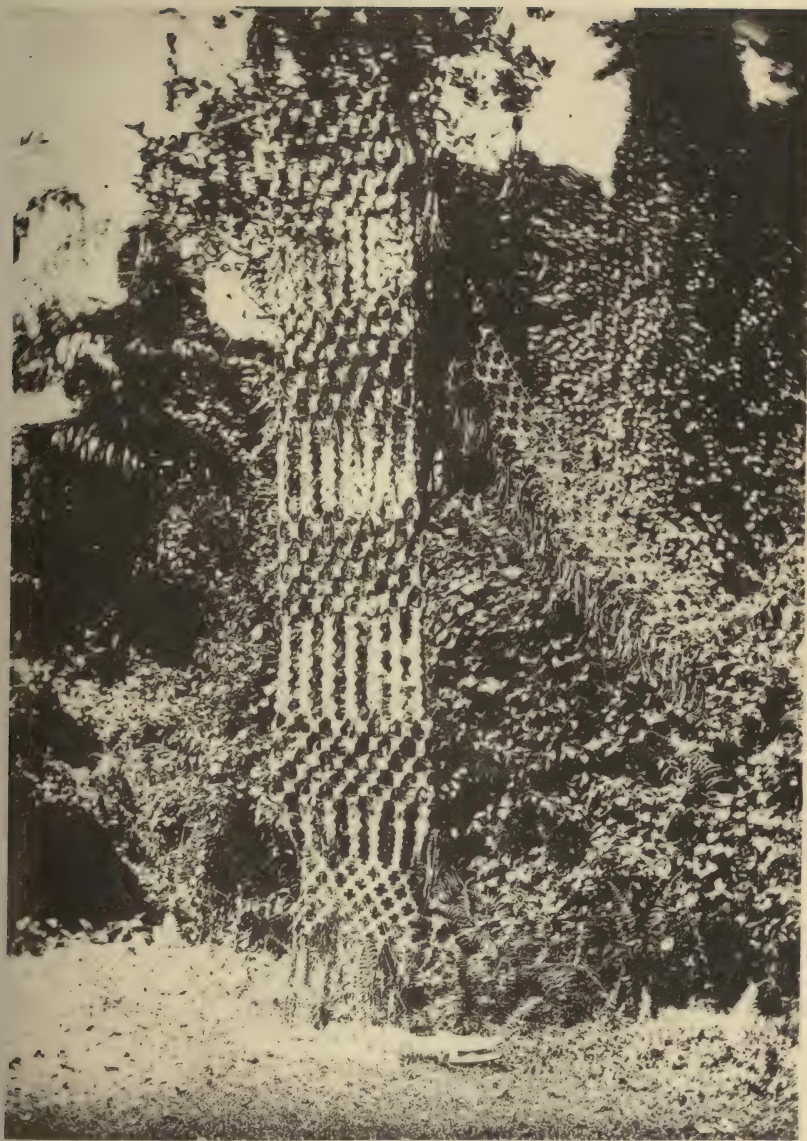


PLATE 164. A WOODEN FIGURE OF CROCODILE, AND DECORATIONS
USED AT THE BAYOH CEREMONY BY MALANAUS.

whirled round in the cone, and one by one they fall into a faint, to be recovered by fanning with the pinang blossom. They dance about and brush against the onlookers as though unable to control their movements, and are only kept at a distance by finding handfuls of rice flung in their faces. The point of giddiness and hysteria eventually reached can only be compared with certain stages of drunkenness.

The outsider will find it difficult to detect much method in the madness, but on more sober occasions the performers can offer intelligible explanations of their behaviour. The account given by an old medicine woman at Niah, and confirmed by the man who conducts the ceremonies at the same village, shows that the part taken by the spirits is

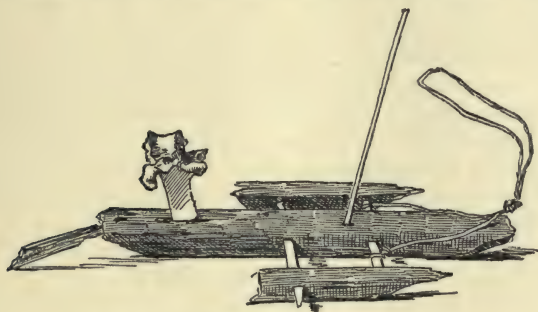


FIG. 84.—Boat used in *bayoh* ceremony.

quite as definite as the performance of the exorcisers. Attracted by the music, the followers of the chief evil spirits gather round the house when the *bayoh* has begun, and hunt about. These little demons ask the chief medicine woman, "Why have you called us?" She replies, "Tell your master that I have called you because there is a person here sick." They then go back and fetch the more powerful spirit whom they serve. This demon comes up from the sea to the *jong*, a small ship or raft that stands behind the house (Fig. 84), and finds his way up the rope ladder. He asks the *bayoh* woman, "Why have you called me, mother?" She answers, "I have called you because there is a sick person here. You can help him! See whether you can help him or not." If the demon finds the sickness beyond his power to cure, he says, "I cannot help you; get some one else"; and the next night another one is invoked, until the evil

spirit is cast out of the patient. If for seven nights the attempt is made in vain, the *bayoh* is stopped and medicines are tried again, but with little hope that they will do much good. One of the *bayohs* I saw at Niah was on behalf of a slightly mad woman, who became very violent during the performance. She was said to be mad because she had become a Mohammedan, and it was explained that the Malanau demons had no power over the evil spirits of Islam. The poor woman was consequently put into stocks in her own room, and not long afterwards recovered.

When a big spirit comes into one of the medicine women, as they say, like a flash she feels its presence, but does not see its form. If it agrees to help, the woman goes on with the regular *bayoh*, and soon feels confident that she is able to make the patient well. She asks for rice and other food, and spirit made from fruit, which she eats and drinks to gratify the demon within her. She calls upon the people to see that the viands are good, but not from any selfish motive, for it is said that she is not aware that she is eating at all. The coloured rice, which has been prepared, is the spirit's share, and eggs are also given. The demon invoked to help calls out to the evil spirit in possession of the sick person, "You stay in this craft whilst I sit here." "If you don't wish to stay here you can go to the woods, or your former abode." The evil spirit then goes from the patient into the basket prepared for his reception, and is then induced or ordered to depart by the demon in the medicine woman. What remains of the food set apart for the spirit is scattered along the river. The *bayoh* is stopped, and thanksgiving offerings are floated out to sea that the exertions of the supernatural powers may not have been in vain, or these gifts may be taken into the jungle, where the hollow cone and raft are also placed or hung from a tree.

The medicine women work for a fee, and it is likely enough that the length of the *bayoh* is influenced to some extent by their pay. Sometimes the ceremony is most gorgeous. A rattan swing, covered with a beautiful cloth, is provided for the women and the patient to swing in, with a platform near at hand to receive the evil spirit. Sometimes Ula Gemilang himself is invoked. On these occasions the expenditure is profuse. A box is placed in the middle of the room with a handsome covering. The walk up the floor is covered with cloth of gold thread. There are seven candles in seven brass sticks, seven betel stands, and seven

men carrying spears. When the god arrives, seven people carry the umbrella over his head. If everything is not perfectly satisfactory in his judgment, he demands through the medicine woman whose body he has occupied some expensive gift, and if this is refused she may fall in a dead faint. Rice is thrown on her and she is fanned with the pinang blossoms, but the women who attend to her only share her fate and also become senseless. Eventually they recover, but there is now but little hope for the patient, for Gemilang is angry. In a despairing mood the *bayoh* women then seek help from lesser powers.

Needless to say, the women bear out their part of the pantomime with great skill, becoming "possessed" at the proper time, snatching at the sick person's head as though to catch the evil spirit, and so forth. It is probable that in some cases the ceremony works a cure by suggestion. In any case the villagers have not too many occasions for social gatherings and feasts, and since those who hold *bayohs* must offer a good deal of hospitality to their neighbours, such meetings in a village are exceedingly popular with all except those who wish to go to sleep.

CHAPTER XVII

MYTHS, LEGENDS, AND STORIES

AMONG all the peoples of Borneo a number of myths are handed on from generation to generation by word of mouth. These are related again and again by those who make themselves reputations as story-tellers, especially the old men and women ; and the people are never tired of hearing them repeated, as they sit in groups about their hearths between supper and bed-time, and especially when camping in the jungle. The myths vary considerably in the mouths of different story-tellers, especially of those that live in widely separated districts ; for the myths commonly have a certain amount of local colouring. Few or none of the myths are common to all the peoples ; but those of any one people are generally known in more or less authentic form to their neighbours.

Although many of the myths deal with such subjects as the creation of the world, of man, of animals and plants, the discovery of fire and agriculture, subjects of which the mythology has been incorporated in the religious teachings of the classical and Christian worlds, the mythology of these peoples has little relation to their religion. The gods figure but little in the myths, and the myths are related with little or no religious feeling, no sense of awe, and very little sense of obligation to hand them on unchanged. They are related in

much the same spirit and on the same occasions as the animal stories, of which also the people are fond, and they may be said to be sustained by the purely aesthetic or literary motive, rather than the religious or scientific motives. In fact it is not possible to draw any sharp line between myths and fables. If it is asked, Do the people believe the myths? no clear answer can be given; for few of the myths have any direct bearing upon practical life, and therefore belief in them is not brought to the test of action, the only test that can reveal the reality of belief, or indeed differentiate belief from merely unreflective acceptance of a story. Where such practical bearing is not altogether wanting, we commonly see conduct regulated in conformity with the myth or story, as in the case of the story of the bat carrying to the creatures in the river the news of the intention of the people to poison the water.

A certain number of the Bornean myths and legends have been published in Mr. Ling Roth's book and elsewhere, especially those of the Ibans. We have chosen for reproduction some representative specimens that have not hitherto appeared in well-known publications. A few stories that properly belong to this chapter are scattered in other parts of this book.

We give first in a condensed form the substance of a long rambling creation-myth current among all branches of the Kayan people. This myth is sung in rhymed blank verse, a fact which is partly responsible for the wealth of names occurring in it.

In the beginning there was a barren rock. On this the rains fell and gave rise to moss, and the worms, aided by the dung-beetles, made soil by their castings. Then a sword handle (*haup malat*) came down from the sun¹ and became a large tree.

¹ The sword handle is sometimes made of hard wood, but generally of deer's horn, very elaborately carved (see Pl. 129). It seems possible that this

From the moon came a creeper, which hanging from the tree became mated with it through the action of the wind.¹ From this union were born *Kaluban Gai* and *Kalubi Angai*, the first human beings, male and female. These were incomplete, lacking the legs and lower half of their trunks, so that their entrails hung loose and exposed. Leaves falling from the tree became the various species of birds and winged insects, and from the fallen fruits sprang the fourfooted beasts. Resin, oozing from the trunk of the tree, gave rise to the domestic pig and fowl, two species which are distinguished by their understanding of matters that remain hidden from all others, even from human beings. The first incomplete human beings produced *Pengok Ngai* and *Katira Murei*; the latter bore a son, *Batang Uta Tatai*, who married *Ajai Avai* and begot *Sijau Laho*, *Oding Lahang*, *Pabalan*, *Pliban*, and *Tokong*, who became the progenitors of the various existing peoples. *Oding Lahang* is claimed as their ancestor by the Kayans, and also by the Kenyahs and some of the Klemantan tribes.

Tokong is claimed as ancestor by the Sebops (a tribe of Klemantans) and by the Punans. The former attribute to him the introduction of head hunting. The story goes that once upon a time, when *Tokong* and his people were preparing to attack a village, he was addressed by the frog, who called out, "*Wong ka kok, tetak batok*." This fairly represents the cry of this species of frog (*Bufo*); and *tetak batok* in the Sebop language means "cut through the neck." At first the people, who hitherto had taken only the hair of their enemies to adorn their shields, scoffed at this advice; but the frog assured them that the taking of heads would bring

elaborate carving which, in spite of many minor variations, is of only two fundamental types, is or was at one time connected with this myth. But we have not been able to get any statement to this effect.

¹ The creeper is here regarded as the male partner.

them prosperity of every kind, and demonstrated the procedure he advised by decapitating a small frog. *Tokong* therefore determined to follow the frog's advice and carried away the heads of his enemies; this was followed immediately by increased prosperity. As the party returned home and passed through their fields the *padi* grew very rapidly. As they entered the fields the *padi* was only up to their knees, but before they had passed through it was full-grown with full ears. As they approached the house their relatives came to meet them, rejoicing over various pieces of good fortune that had befallen them. The words of the frog thus came true, and *Tokong* and his people continued to follow the new practice, and from them it was learned by others.

Although the help of the stars is not needed by the Borneans in directing their course when travelling, since all but very short journeys are made on the rivers, most of them are familiar with the principal constellations, and name them in accordance with the resemblances they discover to men, animals, and other objects. Some of the tribes determine the arrival of the season for sowing *padi* by the observation of the stars. Thus the *Long Kiputs* (Klemantans) name the great square of Pegasus *Palai*, the *padi* storehouse (these houses are generally square); the Pleiades they call a well; and the constellation of which Aldebaran is a member they call a pig's jaw. They measure the altitude of a star by filling a tall bamboo vessel with water, inclining it until it points directly to the star, and then setting it upright again, and measuring the height at which the surface of the water remaining in the vessel stands above its floor. Orion is interpreted as the figure of a man, *Lafaang*, in much the same way as by Europeans; but his left arm is thought to be wanting. They tell the following

story about *Lafaang*, who of course is regarded as of their own tribe.

THE STORY OF *Lafaang*

The daughter of *Palai* (the constellation Pegasus) fell in love with a Long Kiput youth, *Lafaang* by name, and invited him to ascend to the heavens, warning him at the same time that the customs in her celestial home were very different from those of earth. The girl was very beautiful, and *Lafaang* was not slow to find his way to her father's house. *Palai*, surprised to see this mortal visitor, enquired of his daughter, "Who is this man, and why does he come here?" "It is the man I wish to wed," replied the girl. The kind-hearted father told her to give her lover food, and consented to the realisation of her hopes. So *Lafaang* took up his abode in the house of *Palai* and was wedded to his daughter. But in spite of repeated instructions, *Lafaang* found it very difficult to conform to the customs of his adopted country. He put his food into his mouth with his fingers instead of using a needle for the purpose, and by doing so distressed his wife, who chid him for his disobedience to her instructions. On the morrow of his arrival he was invited to clear a patch of jungle for a *padi* field; and his wife told him that, in order to fell a tree, he was merely to lay the axe she gave him at the foot of the tree, which would forthwith fall to the ground. But habit was too strong to be controlled, and, when *Lafaang* set his hand to the task, he fell to chopping at the tree. But though he chopped with might and main he made no impression, and his gentle spouse was horrified to see the crudeness of his methods. On the next day he was told to watch *Palai* at work felling the trees. Squatting in the jungle he saw how the great trees fell when *Palai*

merely laid the blade of the axe at the foot of each one. This spectacle filled *Lafaang* with terror and he would have ran away, but that his wife reproached him for cowardice. On the following day he set to work again; and once more forgetting his lesson, he began to chop at the stems of the trees. This gross breach of custom was punished by the fall of a tree from the patch of jungle hard by that on which *Palai* was at work; for the tree in falling cut off *Lafaang's* left arm. Disgusted by these disagreeable incidents and by the awkward appearance of his wife, who was now far advanced in pregnancy, *Lafaang* made up his mind to return to his own people. His wife reproached him for his intention; but, when she could not alter his determination, she gave him sugar-cane tops and banana roots, previously unknown to men, and let him down to earth by means of a long creeper. Before he reached the ground he heard the cry of his new-born child, and begged to be allowed to go back to see him. But his entreaties were unavailing, and weeping bitterly, he alighted on the earth at *Tikan Orum* (a spot in the upper Baram district). Still his disobedience was not overcome; for, although he had been told to plant the sugar-cane and banana by merely throwing them on the ground, he planted them carefully in the soil; and to this day a tall coarse grass (*bru*) grows on the spot. Nevertheless some sugar-cane and banana plants grew up; but they were of an inferior quality, and such they have remained wherever they have spread in this world. *Lafaang* died among his own people on earth, but the bright constellation that bears his name and shape still moves across the heavens, reminding men of his journey to the world above the sky and of the misfortunes he suffered there.¹

¹ Cf. an Iban story given in Perham's "Sea-Dayak Gods," *J.S.B.R.A. Soc.* ix. 236.

THE STORY OF *USAI*

The following myth, current under several forms among the Klemantans, accounts for a number of the geographical features of the Baram district, in which it was told us. The story was evoked from an old man of the Long Kiputs by a question as to his views about the nature of the stars. He explained that the stars are holes in the sky made by the roots of trees in the world above the sky projecting through the floor of that world. At one time, he explained, the sky was close to the earth, but one day *Usai*, a giant, when working sago with a wooden mallet accidentally struck his mallet against the sky; since which time the sky has been far up out of the reach of man. Our informant, warming up with the excitement of the recital, went on to give us the following history of *Usai*:—

Usai was the brother of the guardian of the shades of men. His wife desired to have a large prawn that lived in the Baram river; so *Usai* built a dam across the river at *Lubok Suan* (a spot where the river is about 250 yards in width) and baled out the water below it, seizing the crocodiles with his fingers and whisking them out on to the bank. While this operation was in progress, the dam gave way; and *Usai's* wife was drowned in the sudden rush of water. In vain he sought for his wife, weeping bitterly. Disconsolately he waded down the river. At the mouth of the *Pelutan* he wept anew, throwing aside the crocodiles as he explored the bed of the river. At *Long Salai* he found his wife's coat and wept again. At *Long Lama* he found his wife's waist-cloth and gave up hope, and at *Tamala* he clucked like a hen, so great was his grief. Still he went on wading down the river. The water, which at *Long Plusan* was only just above his ankles, reached his middle at the mouth

of the *Tutau*, and covered all his body at the place where the Tinjar (the largest tributary) flows into the Baram. At the mouth of the *Adoi* he wailed aloud, "*Adoi, Adoi!*" (a sorrowful cry in common use, nearly the equivalent of our *Alas!*). He began to shiver with cold, but at the mouth of the *Bakong* he wept again. When he reached *Lubok Kajaman* he was out of his depth (this is a part known to be very deep) and colder than ever; but he kept on, and presently the water reached only to his belly, and when he reached the sea it came only to his knees. (There is a shallow bar at the river mouth.) On seeing the boundless ocean, *Usai* gave up the search and strode down the coast to Miri, where he lived on charcoal and ginger. (The belief is widely held that the people of Miri, formerly ate charcoal in large quantities.) The people of Miri seemed to him like maggots; and they, taking him to be a great tree, climbed up on him. When he brushed them off, he killed ten men with each sweep of his hand. The Miri people set to work to hew down this great tree, and blood poured from *Usai's* foot as they worked. Then *Usai* spoke to them, asking them what sort of creatures they might be, and said, "Listen to my words. I am about to die. My brains are sago, my liver is tobacco. Where my head falls there the people will have much knowledge, where my feet lie will be the ignorant ones." Then, his legs being cut through, he fell with a mighty crash, his head falling towards the sea, his feet pointing up river. ("This accounts for the fact that white men and Chinese know so many things, while the people of Borneo are ignorant" said our informant; but this was probably his own comment.) The Miris, of whom a thousand were killed by the fall of *Usai*, have beautiful hair, because his head fell in their district; but the other people have only such hair as grew on *Usai's* limbs. The mosquitoes

that existed in the time of *Usai* were as big as fowls, and their bites were terribly painful. The people hewed them into small pieces, so that now they are the smallest of the animals; but their bite is still painful.

THE IBAN STORY OF SIMPANG IMPANG

The following story, which is an old favourite among the Ibans (Sea Dayaks) of the Batang Lupar, will serve to illustrate, with its many heterogeneous features, the myth-making faculty of this imitative and fun-loving people. It will be noticed that the story combines the characters of a creation-myth, an animal fable, and a fairy tale :—

Once upon a time some people were looking for edible vegetables in the jungle, when they came upon a huge python, which they took to be a log. Sitting upon it to cut up their vegetables, they by chance wounded it, and caused the python's blood to flow out. Recognising then the nature of their resting-place, the people cut up the python and began to cook its flesh. Then heavy rain began to fall, and it rained like anything for days and days, so that all the land was covered with water, and only the top of *Tiang Laju* (the highest peak of the Batang Lupar district) stood out above the flood. All the people and animals were drowned except one woman, a dog, a rat, and a few other small animals, which climbed to the top of this mountain. The woman, seeking shelter from the rain, noticed that the dog seemed to have found a warm place beneath a creeper. The creeper was swaying in the wind and rubbing against a tree, and thus was warmed by the friction. The woman, taking the hint, rubbed the creeper hard on a piece of wood, and so for the first time produced fire. Having no husband the woman took the creeper for her mate, and soon

afterwards gave birth to a son, who was but one-half of a human being, having one arm, one leg, one eye, and so on. This child, *Simpang Impang*, whose only companions were the animals, often complained bitterly to his mother of his incompleteness. One day *Simpang Impang* discovered some *padi* grain which the rat had hidden in a hole. He spread it out to dry on a leaf, which he put on top of a stump. On this the rat demanded the *padi* back; and when *Simpang Impang* refused it, he grew very angry, and swore that he and all his race would always retaliate by taking the *padi* of men whenever they could get at it. While they were disputing, *Selulat Antu Ribut*, the wind-spirit, came by and scattered the *padi* grains far and wide in the jungle. *Simpang Impang* looked round in anger and astonishment, and could perceive nothing but the noise of the wind. So he set out with some of his companions to get back his corn from the wind-spirit, or know the reason why. After wandering for some days he came to a tree on which were many birds; they picked off its buds as fast as the tree could push them out. *Simpang Impang* asked the tree to tell him the way to the house of the wind-spirit; and the tree said, "Oh, yes, he came this way just now, and his house is far away over there. When you come to it, please tell him I am tired of putting out my leaves to have them bitten off by these rascal birds, and that I want him to come and end my miserable life by blowing me down."

Simpang Impang went on and came to a lake, which said, "Whither are you going, friend?" And when he answered that he was going to find the wind-spirit, the lake complained that its outlet to the river was blocked with a lump of gold, and told him to get the wind-spirit to blow away the obstruction. *Simpang Impang* promised to put in a word for the lake, and, passing on, came to a cluster of

sugar-canes and bananas. "Whither are you going, friend?" said they. "I'm going to the wind-spirit" he answered. "Oh! then, will you please ask him how it is we have no branches like other trees; we should like to have branches like them."¹ "Yes, I'll remember it," said *Simpang Impang*, and, passing on, he soon came to the home of the wind-spirit. There he heard a great noise of wind blowing, and the wind-spirit said, "What do you want here, *Simpang Impang*." He answered angrily that he had come to demand the *padi* that the wind-spirit had carried away. "We'll settle the dispute by diving" said the wind-spirit,² and he dived into the water; but being only a bubble, he very soon popped up to the surface. Then *Simpang Impang* called on his companion the fish to dive for him; and when the wind-spirit saw that he had no chance of coming out the winner in this ordeal, he said, "No, this is not fair, we'll settle the matter by jumping," and he leapt right over the house. *Simpang Impang* called on the swift as his substitute, and the swift, rising from the ground, jumped right out of sight. Still the wind-spirit would not give in. "We'll have another test; let's see who can go through this blow-pipe"; and he went whistling through. Then *Simpang Impang* did not know what to do, for none of his companions seemed able to help him. But he had forgotten the ant, until a little squeaky voice called out, "I can do it"; and forthwith the ant crawled through the blow-pipe. Still the wind-spirit would not give in, and *Simpang Impang* was very angry, and seizing his father, the fire-drill, he set the wind-spirit's house on fire. Then at last the wind-spirit called out that he would make compensation for the *padi* he had taken away. "But," said he, "I haven't

¹ This greeting of the passer-by and the charging him with some commission is very characteristic of the Ibans.

² A form of trial by ordeal occasionally practised by Ibans and other tribes.

any gongs or other things to pay you, so I'll make you a whole man with two arms and two legs and two eyes." *Simpang Impang* accepted the bargain, and was overjoyed to find himself a whole man. Then he remembered the messages he had brought from the tree and the lake, and the wind-spirit promised to do as he was asked. And then *Simpang Impang* put to him the question of the bamboo and of the banana plant; and the wind-spirit said, "They have no branches because human beings are always offending against custom; they often utter the names of their father-in-law and mother-in-law, and sometimes they walk before them in going through the jungle; that is why the bamboo and the banana have no branches."

KENYAH FABLE OF THE MOUSE-DEER AND THE TORTOISE

Animal fables are current among all the peoples of Borneo, and are frequently repeated and listened to with much enjoyment; some individuals who acquire the reputation of being good story-tellers are frequently called upon to practise their art. Closely allied with this enjoyment of fables is the practice of describing incidents of social or tribal intercourse in fables, parables, or allegories, which are made to suit the occasions and to point the appropriate moral.

Once upon a time *Plandok* (the tiny mouse-deer) and *Kelap* (the water-tortoise) went out together to find fruit. They found a tree laden with ripe fruit close by a house. "I can't climb up that tree," said *Plandok*, "but I'll give you a leg up, and then you can get on to that branch." So he pushed up *Kelap* on to the lowermost branch. *Kelap* threw down all the fruit, but then didn't know how to get down, and called to *Plandok* for help. "Oh! get down anyway

you like," said *Plandok*. "But I can't get down forwards and I can't get down backwards." "Then throw yourself down," said *Plandok*, and *Kelap* threw himself down and came to the ground with a great thud. The people in the house heard the sound and said, "There's a durian falling." Then *Plandok* began to divide the fruit into heaps. "This is for me and that's for *you*," he kept calling out; and every time he put some more fruit to *Kelap's* heap, he shouted louder than before. "Hello," said the people in the house, "there's somebody dividing something," and they ran out to see what was going on. *Plandok* skipped away with his share of the fruit, and left *Kelap* to hide himself as best he could under the broad leaves of a *Caladium* plant. The people saw the tree stripped of its fruit, and *Kelap's* tracks on the ground soon led to the discovery of his hiding-place. "Here's the thief," said the people, "let's put him in the fire." "Oh yes," said *Kelap*, "please put me in the fire; last time they put me in the fire they only half did the thing, and left one side quite untouched by the fire."¹ "Oh! that won't do," said the people, "let's squeeze him in the sugar-cane press." "Oh yes, please squeeze me in the press," said *Kelap*, "last time they put me in the press they only squeezed one side of me."² "Then that won't do either," they cried, "let's throw him into the river." "Oh! don't throw me into the river," said *Kelap*, and began to weep. So they threw him into the river. *Kelap* swam out to the middle of the river and, putting up his head above the surface, called out, "That's alright, this is my home." At this the people saw that he had got the better of them, and determined to turn the tables by poisoning the water with *tuba*.³ The bat overheard what they were saying, and at once flew off to

¹ This refers to the difference of colour between the carapace and the plastron.

² Refers to the flat under surface contrasting with the rounded back.

³ See vol. i. p. 139.

Kelap, and advised him to get out of the river. "No, I shall stay here," said *Kelap*, "this is the safest place for me," and he went and stood quite still among the big stones in the shallow water.

Presently the people began to beat out the *tuba* root on the stones, and one man, taking *Kelap's* back for a stone, began to beat his *tuba* upon it. Then *Kelap* made his back sink lower little by little, so that the water began to cover it. "Hello!" said the man, "the water's rising, it's no good trying to poison the river when the water's rising." So they went home.

THE KENYAH STORY OF THE *BELIRA* FISH

The *belira* is a fish that has an extraordinary number of bones. The following story accounts for this exceptional number of bones and, in conjunction with the foregoing story, explains why Kenyahs, when proposing to poison the river with *tuba* in order to take the fish, speak of their intentions only in parables.

The fish began to complain that they were so often caught by men who poisoned the river. So they decided they must have a *dayong* who could make rain for them¹ so as to prevent the poisoning of the water. They asked one fish after another to become a *dayong*; but all refused until they came to the *belira*, who said he would do his best to become a *dayong* and to make rain for them, if each of the other fishes would give him a bone. They accepted the bargain and each gave him a bone, and that is why the *belira* has so many bones.

THE STORY OF THE STUPID BOY

The following Klemantan story illustrates the taste of the people for the comic:—

¹ This is the only mention of rain-making that has come to our notice among any of the Borneans.

One day *Saleh* and his father set out in their boat for their farm. "Look out for logs" (*i.e.* floating timber), said *Saleh's* father. They had not gone very far when *Saleh* sings out, "I see some timber." "Where?" says his father. "Why, there on the bank," says *Saleh*, pointing to the jungle. "Oh! you silly," says his father, "go on." So they went on and landed, and the father, leaving *Saleh* to cook some rice in the large pot, began to cut down some trees. Presently he came back and found *Saleh* with the pot upside down over the fire, and nothing cooked. "What are you at?" cries the father. "Well," says *Saleh*, "I put the pot over the fire as you told me to do, but when I poured the water on it, it all ran into the fire and put it out." "You stupid boy, you should have put the pot on the other way up." "But you didn't tell me so," says *Saleh*.

The father had chipped his axe, so he sends *Saleh* home to fetch another. *Saleh* sets out gaily singing, the blade of the axe lying in the bow of the boat. Soon the boat strikes a snag and overboard goes the axe-blade. "Oh, bother!" says *Saleh*, "but never mind, I'll mark the place," and he whips out his knife and cuts a notch in the gunwale of the boat at the spot where the axe fell in. Arriving at the landing stage before his father's house, he begins to dive into the water to find the lost axe-head, and continues vainly seeking it till his mother comes out to ask what he is doing. "I'm looking for the axe that fell into the water just at this notch, as I was coming down river," says *Saleh*. "Oh! you are a stupid," says his mother, and fetches him a new axe. *Saleh* goes back to his father, who has found a fruit tree. He tells *Saleh* to gather the fruit in his basket while he goes on felling trees. Presently the father comes back and finds *Saleh* fastened with his back to the tree

by the shoulder-basket, which he has put right round its stem, and his legs going up and down. "Hello! what *are* you up to now?" says the father. "Why, I'm carrying away the whole tree to save trouble," says *Saleh*, "and I'm watching the clouds up there to see how fast I'm walking with this tree on my back."

A STORY WITH A MORAL

We conclude this chapter with an example of a fable which points a moral. It is told by the Barawans of their neighbours, the Sebops (both are Klemantan tribes), who, they say, put off every task till the morrow.

One wet night *Kra*, the monkey, and *Raong*, the toad, sat under a log complaining of the cold. "*Kr-r-r-h*" went *Kra*, and "Hoot-toot-toot" went the toad. They agreed that next day they would cut down a *kumut* tree and make themselves a coat of its bark. In the morning the sun shone bright and warm, and *Kra* gambolled in the tree-tops, while *Raong* climbed on the log and basked in the sunlight. Presently down comes *Kra* and sings out, "Hello, mate! How are you getting on?" "Oh! nicely," says *Raong*. "Well, how about that coat we were going to make?" says *Kra*. "Oh! bother the coat," says *Raong*, "we'll make it to-morrow; I'm jolly warm now." So they enjoyed the sunshine all day long. But, when night fell, it began to rain again, and again they sat under the log complaining of the cold. "*Kr-r-r-h*," went *Kra*, and "Hoot-toot-toot" went *Raong*. And again they agreed that they must cut down the *kumut* tree and make themselves a coat of its bark. But in the morning the sun was shining again warm and bright; and again *Kra* gambolled in the tree-tops and *Raong* sat basking in the sunshine; and again

Raong said, "Oh! bother the coat, we'll make it tomorrow." And every day it was the same, and so to this day *Kra* and *Raong* sit out in the rain complaining of the cold, and crying "*Kr-r-r-h*" and "Hoot-toot-toot."

CHAPTER XVIII

CHILDHOOD AND YOUTH OF A KAYAN

FROM the time that the parents of a Kayan become aware of his existence they faithfully observe, without intermission until his appearance in the world, certain tabus. Or, in their own language, they are *malan* and certain things and acts are *lali* for them. The belief that the child will resemble in some degree the things which arrest the glance of his mother while she carries him (*lemali*) is unquestioningly held and acted upon; hence the expectant woman seeks to avoid seeing all disagreeable and uncanny objects, more especially the Maias and the long-nosed monkey; she observes also the tabus imposed upon sick women in general, and besides these a number of other tabus peculiar to her condition, most of which apply to acts or situations which may symbolise any difficulty in delivery of the child; for example, she must not tie knots, she must not thrust her hand into any narrow hole to pull anything out. The tabus of the latter class are observed by the husband even more strictly, if possible, than by the wife. The woman must also avoid certain kinds of flesh and fish. It frequently happens that the woman begins to crave to eat a peculiar soapy earth (*batu krap*), and this is generally supplied to her.

The woman will also take positive measures to ensure the prosperous course of her pregnancy and

delivery. At the quickening she sacrifices a young pig and charges it to convey her prayer to Doh Tenangan; and on the occurrence of any untoward incident, such as a fall, the prayer and sacrifice are repeated. The carcasses of the victims are stuck upon poles before the house near her door, and the inevitable feathered sticks, smeared with blood, are thrust behind a roof beam in the gallery opposite her door.

In every Kayan house are certain elderly women (not the *Dayongs*) who have a reputation for special knowledge and skill in all matters connected with pregnancy and childbirth. One of these is called in at an early stage; she makes from time to time a careful examination of the patient's abdomen and professes to secure the best position of the child.

She has also a number of charms, which she hangs in the woman's room, and various unguents, which she applies externally. But all these procedures are surrounded by a veil of secrecy which we have failed to penetrate. And, in fact, all information in regard to the processes of childbirth is difficult to obtain, for all Kayans are very reticent on the matter, even among themselves.

In all other respects the pregnant woman follows her ordinary mode of life until the pains of labour begin. Then she is attended by the wise woman and several elderly relatives or friends. She sits in her room which is *lali* to all but her attendants and her husband; and she is hidden from the latter by a screen of mats. During the pains she grasps and pulls on a cloth fixed to a rafter above and before her. The pains seem to be severe, since the woman generally groans and cries out; but the duration of labour is commonly brief, perhaps two or three hours only. The attendants' great anxiety is lest the child should go upward, and to prevent this they tie a cloth very tightly round the patient about the



PLATE 165. MIXED GROUP OF KENYAH AND KLEMANTAN BOYS.

upper part of her abdomen. During the pains two of them press down with great force upon the uterus, one from each side. The wise woman professes to accomplish version by external manipulation, if she judges that the feet are about to present. But we do not know whether her claim to so much skill is well founded. If the after-birth does not follow immediately upon the child, the attendants become very anxious ; two of them lift up the patient, and, if it does not soon appear, an axe-head is tied to the cord in order to prevent its return within the body, and possibly that the weight may hasten its extrusion. We have no reason to suppose that any internal manipulation is attempted at this or any other stage of labour or of pregnancy. Immediately after delivery the cord is tied and cut across with a bamboo knife. If the child does not cry at once, its nostrils are tickled with a feather.

The after-birth is usually buried or merely thrown away. But if the child is born enclosed in the membranes (with a caul), they are dried and preserved by the mother. It is said that, when dried, it is pounded to a powder and mixed with medicines administered to the child in later years.

If labour is unusually difficult or prolonged, or if accidents happen, the news spreads quickly through the house ; and, if the attendants begin to fear a fatal issue, the whole household is thrown into consternation, for death in childbirth is regarded with peculiar horror. All the men of the house, including the chief and boys, will flee from the house, or, if it is night, they will clamber up among the beams of the roof and there hide in terror ; and, if the worst happens, they remain there until the woman's corpse has been taken out of the house for burial. In such a case the burial is effected with the utmost despatch. Old men and women, who are indifferent to death, will undertake the work, and they expect a large fee.

The body, wrapped in a mat, is buried in a grave dug in the earth among the tombs, instead of being put in a coffin raised on a tall post; for the soul of the woman who dies in childbirth goes, with the souls of those who fall in battle, or die by violence of any kind, to Bawang Daha (the lake of blood).

If twins are born, one is chosen, generally the boy, if they are of different sexes. The other is got rid off by exposure in the jungle. The avowed motive for this practice (which, of course, is rapidly passing away under the influence of the European governments) is the desire to preserve the life of the survivor; for they hold that his chances of life are diminished not only by the necessity of dividing the mother's care and milk between the twins, if both survive, but also by the sympathetic bond which they believe to exist between twins, and which renders each of them liable to all the ills and misfortunes that befall the other; and to Kayans the loss of a child of some years of age is a calamity of the first magnitude, whereas the sacrifice of one of a pair of new-born twins is hardly felt.

At the moment the child is completely born, a *tawak* or a drum (according as it is male or female) is beaten in the gallery with a peculiar rhythm. All members of the household (*i.e.* all whose rooms are under the roof of the one long house, and who, therefore, are under the same omens and tabus) who are within the house at this moment have the right to a handful of salt from the parents of the child; and all members who are not under the roof at the moment are expected to make a present of some piece of iron to the child. This is an ancient custom, which is no longer strictly observed, and which seems to be undergoing a natural decay.

During the confinement of a woman, Kayans (more especially those of the upper Rejang) sometimes perform a dance which is supposed to facilitate



PLATE 166. A SEKAPAN (KLEMANTAN) WOMAN, CARRYING CHILD
IN A CRADLE.

delivery. It is commonly performed by a woman, a friend or relative of the labouring woman, who takes in her arms a bundle of cloth, which she handles like a baby while she dances, afterwards putting it into the cradle (*havat*) in which a child is carried on the back. An old story relates the origin of this dance as follows. A widow died in childbirth, and the child was given to a woman who happened to be dancing at the time of its birth, and who afterwards became a very influential and prosperous person.

When the delivery has been normally accomplished and all goes well, the mother at once nurses the child; and a woman of the lower class may resume her lighter household duties within twenty-four hours. A woman of the upper class may remain recumbent for the most part of several days or even weeks. For seventeen days the mother wears threads tied round the thumbs and big toes, and during this time she is expected to avoid heavy labour, such as farm-work and the pounding of *padi*. There seems to be no trace of any such custom as the *couvade*, though the father observes, like the mother, certain tabus during the early months and years of the child's life, with diminishing strictness as the child grows older. The child also is hedged about with tabus. The general aim of all these tabus seems to be to establish and maintain about the child a certain atmosphere (or, as they say, a certain odour)¹ in which alone it can thrive. Neither father nor mother will eat or touch anything whose properties are thought to be harmful or undesirable for the child, *e.g.* such things as the skin of the timid deer (see vol. ii. p. 72), or that of the tiger-cat; and

¹ This notion of an atmosphere or "odour" of virtue attaching to material objects pervades the thought and practice of Kayans. As another illustration of it, we may remark that a Kayan will wear for a long time, and will often refuse to wash, a garment which has been worn and afterwards given to him by a European whom he respects.

the child himself is still more strictly preserved from such contacts. Further, nothing used by or about the child—toys, garments, cradle, or beads—must be lost, lent, sold, or otherwise allowed to pass out of the possession of the parents; though, if one child has thriven, its properties are preferred to all others for the use of a younger brother or sister. It is important also that no stranger shall handle or gaze too closely upon the child; and when it is put down to sleep in the parents' room, the mat or rude wooden cradle on which it lies is generally surrounded by a rough screen. The more influential the stranger, the more is his contact to be feared; for any such contact or notice may attract to the infant the unwelcome and probably injurious attentions of the *tok*. For the same reason it is forbidden, or *parit*, to a child to lie down on the spot where a chief has been sitting or where he usually reposes. And it is a grave offence for a child to jump over the legs of a reclining chief; but in this case the disrespect shown is probably the more important ground of the disapprobation incurred.

If any such contact has unwittingly occurred, or if, for example, a Kayan mother has consented to submit an ailing child to inspection by a European medical man, the danger incurred may be warded off by the gift from the stranger to the child of some small article of value. In a similar way the breach of other tabus, such as the entering of a room which is *lali*, may be rendered innocuous.

The infant is carried by the mother almost continuously during the waking hours of its first year of life; it is generally suspended in a sling made of wood or of basket-work, resembling in shape the baby's swing familiar in our nurseries; the child sits on a semicircular piece of board, its legs dependent, its knees and belly against the mother's back, and its own back supported by the two



PLATE 167. IBAN BOYS BATHING. THE FENCE IS FOR PROTECTION AGAINST CROCODILES.

vertical pieces of the cradle (see Pl. 166). The mother nurses the infant in her arms during most of her leisure moments, and she hushes it to sleep by crooning old lullabies as she rocks it in her arms or in a cradle suspended from a pliable stick.¹ The father hardly handles it during its first year, but many fathers nurse and dandle the older infants for hours together in the most affectionate manner; and, if the child's grandfather is living, he generally becomes its devoted attendant.

About the end of its first year the infant begins to crawl and toddle about the room and gallery, to sprawl into the hearth and eat charcoal, and to get into all sorts of mischief in the usual way. During the first year he lives chiefly on his mother's milk, but takes also thick rice-water from an early age.

Towards the end of the first year the lobes of the ears are perforated, and a ring (or, in the case of a girl, several small rings) is inserted in each. Of childish affections of health, the commonest at this age is yaws (*frambæsia*) about the mouth. Kayan mothers believe that every child must go through this, and that one attack protects against its recurrence; and the rareness of the disease in adults seems to bear out this belief. Most of the

¹ We give the original and translation of one such lullaby :—

“ Megiong ujong bayoh
Mansip anak yap—cheep, cheep.
Lematei telayap,
Telayap abing,
Lematei Laki Laying oban,
Lematei Laki Punan oban.”

The translation runs :—

“ The branches of the bayoh tree are swaying
With the sound of little chicks—cheep, cheep,
The lizards are dead,
There are no lizards any more,
Gray-haired Laki Laying is dead,
The old jungle man is dead.”

The reference to the Punan in this lullaby may be explained by saying that the children are frightened sometimes by being told that the jungle man will take them.

children are weaned about the end of their second year.

During the next years, until the boy is five or six years of age, he remains always under the care of his mother. He spends the day running about within and around the house and among the boats at the landing-place, playing with his fellows, chasing the pigs and fowls, and bathing in the river. The children are in the main what is commonly called good, they cry but little, and quarrels and outbreaks of temper are few. During the boy's third year a hole is punched in the shell of each ear. A single blow with a bamboo punch takes out a circular piece; into this a circular plug of wax or wood is inserted. The girl, on the other hand, has more rings added to the lobes of her ears, which gradually yield to the weight, and begin to assume the desired character of slender loops. During these years the boy normally takes the first step of his initiation as a warrior by striking a blow at a freshly taken head, or, if need be, at an old one (see vol. ii. p. 169).

It is at some time in the course of these years, usually not earlier than the beginning of the child's third year, that he first receives a name. The occasion of the rite is a general naming of all the children of the house of suitable age; and the time is determined by the conclusion of a successful harvest; for a general feast is made for which much rice and *burak* are required, and these cannot be spared in a year of poor harvest. For each child who is to be named a small human image in soft wood is prepared. This is an effigy of Laki Pesong, the god whose special function it is to care for the welfare of the children. A small mat is woven and a few strips of rattan provided for each child. Each child sits with his (or her) mother in the gallery beside the door of their room, and the parents announce the name they propose for the child.



PLATE 168. (1) FIRE PISTON.

(2) *PUSA*, USED TO MAKE FIRE AT
THE NAMING OF A KAYAN CHILD.

The figure represents Laki Pesong.

Then the father, or some other man, after killing a chick or young pig, lays the image on the mat before the child, passes one of the rattan strips beneath it, and, holding the image firmly with a big toe on each end of it, pulls the strip rapidly to and fro, until it is made hot by its friction against the image, and smoke begins to rise. While this goes on, the same man, or another, pours out a stream of words addressed to Laki Pesong, the sense of which is a supplication for an answer to the question, "Is this a suitable name? Will he be prosperous under it? Will he enjoy a long life?" etc. He continues the sawing movement until the strip breaks in two. The two pieces are then compared; if they are of unequal length, this result is regarded as expressing the approval of the proposed name by Laki Pesong; if they are of approximately equal length, the god is held to have expressed his disapproval, and another name is proposed and submitted to the same test. If disapproval is thus expressed several times, the naming of the child is postponed to another occasion (Pls. 53, 168).

If a name has been approved, the image, together with the knife used in killing the pig or chicken, is wrapped up in the small mat; the bundle, which, as well as the ceremony, is called *pusa*, is thrust behind the rafters of the gallery opposite the door of the child's room, to remain there as a memento of the naming.

When the naming is accomplished a general feast begins, the parents of the newly named children contributing the chief part of the good things; and a number of specially invited guests may participate.

The name so given at this ceremony is borne until the child becomes a parent; when he resigns it in favour of the name given to his child with the title Taman (= father) prefixed (or Tinan in the case of a woman).

Among the Kayans of the upper Rejang the naming ceremonies differ widely from those described above, and are even more elaborate. The following description was given us by Laki Bo, a Kayan *penghulu*.¹ A child is named sometime between its third month and the end of its second year, the date depending partly on the father's capacity to afford the expenses incidental to the ceremony. The father and his friends obtain specimens of all the edible animals and fish, and after drying them over the fire, set them up in his room in attitudes as lifelike as possible. He procures also the leaves of a species of banana tree which bears very large horn-like fruit, known as *puti oran*; and having procured the services of a female *dayong*, who has a reputation for skill in naming, he calls all the friends and relatives of the family to the feast. The *dayong* enters the room where the child is, bearing a fowl's egg, while gongs and drums are beaten and guns discharged. She strokes the child from forehead to navel with the egg, calling out some name at each stroke, until she feels that she has found a suitable name. The whole company then pretends to fall asleep; and presently some go out into the gallery. The *dayong* then calls upon sixteen of the women to enter the room; they enter led by a woman who, pretending to be a fowl, clucks and crows, and says, "Why are you all asleep here? It has been daylight for a long time. Don't you hear me crowing? Wake up, wake up." The child, which has been kept in its parents' cubicle during this first part of the ceremony, is then brought into the large room, and a fowl and small pig are slaughtered and their entrails examined. If these yield favourable omens, the *dayong* begins to chant, invoking the protection of good spirits for the child. Then sixteen men and sixteen women, whose parents are

¹ The *penghulu* is the leading chief of a district; cf. Chap. XXII.

still living, are sent to fetch water for the use of the child and its mother. The feasting then begins, some person eating on behalf of the child, if it is too young to partake of the feast. Eight days later the *dayong* again invokes the protection of the beneficent spirits, and the child is taken out into the gallery and shown to all the household. Some near relative makes a cross upon its right foot with a piece of charcoal, and the child is taken to the door of each room to receive some small present from each roomhold. The child must then return to its parents' room and remain there eight days. After the next harvest a similar feast of pigs' flesh and dried animals is made, and the name is confirmed. But if in the meantime the child has been ill, or any other untoward event has happened, a new name is given to it. In this case it would be usual to choose the well-tried name of some prosperous uncle or aunt. Again the child must be confined to its parents' room for eight days following the feast; and after that time it is free to go where it will, or rather wherever children are allowed to go.

From five or six years onwards the boy more and more accompanies the men in their excursions on the river and in the jungle, and is taught to make himself useful on these occasions, and also on the *padi* farm, where he helps in scaring pests and in other odd jobs. But he still has much leisure, which is chiefly devoted to playing with his fellows. Among the principal boys' games the following deserve mention:—Spinning of peg-tops of hard wood, usually thrown overhand, but sometimes underhand, in a manner very similar to that of English boys, each boy in turn striving to strike the tops of the others with his own; this game is played about the time of *padi* harvest. Simple kites are flown. A roughly made bow with unfeathered arrow is a somewhat rare toy. Most of the out-door games

are of the nature of practice for the chase and war, and of trials of strength and of endurance of pain. Wrestling is perhaps the most popular sport with the older boys and with men. Each grips his antagonist's waistcloth at its lower edge behind, and strives to lay him on his back (Pl. 169). Throwing mock spears at the domestic pigs or goats, and thrusting a spear through a bounding hoop, afford practice for sport and war. Running games like prisoner's base, and diving and swimming games, are also played. All these boys' games are but little organised, and the competitive motive is not very strongly operative; there are few set rules, and but little scope for training in leadership and subordination is afforded by them.

In the house less active games are played. In one of the most popular of these a number of children squat in a ring upon the floor; one takes a glowing ember from a hearth, and passes it on to his neighbour, who in turn passes it on as quickly as possible. In this way it goes round and round the ring until the last spark of fire goes out. He or she who holds it at that moment is then dubbed *Aban Lalu* or *Balu Doh* (=widower Lalu or widow Doh).

Pets, in the form of birds and the smaller mammals, especially hornbills, parroquets, squirrels, porcupines, are kept in wicker cages.

About the age of ten years the Kayan boy begins to wear a waistcloth—his first garment—his sister having assumed the apron some two or three years earlier; we are not aware of any ceremony connected with this. From this time onward the boy begins to accompany his father on the longer excursions of the men, especially on the long expeditions in search of jungle produce; and on these occasions he is expected to take an active part in the labours of the party. Participation in such



PLATE 169. KAYANS WRESTLING.

expeditions affords, perhaps, the most important part of his education. There is little or no attempt made to impart instruction to the children, whether moral or other, but they fall naturally under the spell of custom and public opinion; and they absorb the lore, legends, myths, and traditions of their tribe, while listening to their elders as they discuss the affairs of the household and of their neighbours in the long evening talks. They learn also the prohibitions and tabus by being constantly checked; a sharp word generally suffices to secure obedience. Punishments are almost unknown, especially physical punishments; though in extreme cases of disobedience the child's ear may be tweaked, while it is asked if it is deaf. A sound scolding also is not infrequent, and an incorrigible offender, especially if his conduct has been offensive to persons outside his family, may be haled before the chief, who rates him soundly, and who may, in a more serious case, award compensation to be paid by the delinquent's father. But in the main the Spencerian method of training is followed. A parent warns his child of the ill effects that may be expected from the line of behaviour he is taking, and when those effects are realised, he says, "Well, what did I tell you?" and adds a grunt of withering contempt.

The growth of the children in wisdom and morality is aided also by the hearing from the lips of their elders wise saws and ancient maxims that embody the experience of their forefathers, many of which are possibly of Malay origin. A few of these seem worthy of citation here:—

"Never mind a drop or two so long as you don't spill the whole."

"Better white bones than white eyes" (which means—that death is preferable to shame).

"If you haven't a rattan do the best you can with a creeper."

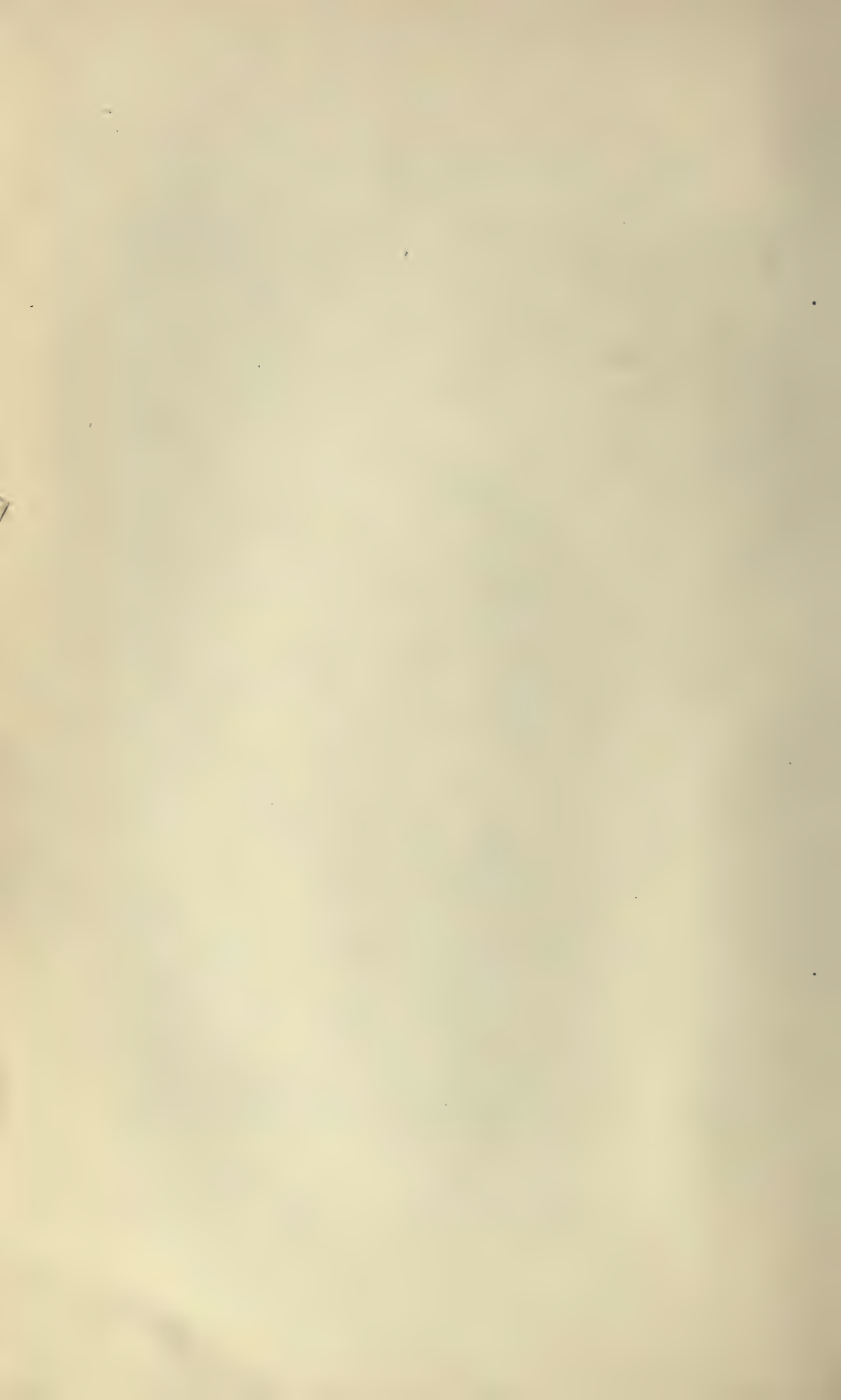
It is difficult to say exactly at what age puberty begins with the youths. The girls mostly begin their courses in the fourteenth or fifteenth year. By this time the girl of the better class has the lobes of her ears distended to form loops, which allow her heavy ear-rings to reach to her collar-bone or even lower, and she is far advanced towards completion of her tatu on thighs, feet, hands, and fore-arms (see Chap. XII.). The process is begun at about the tenth year, and is continued from time to time, only a small area being covered at each bout, owing to the pain of the operation and the ensuing inflammation and discomfort.

The boys begin at about fifteen years, or rather earlier, to assert their independence, by clubbing together with those of their own age, and taking up their sleeping quarters with the bachelors in the gallery. At an earlier age the children have picked up a number of songs and spontaneously sing them in groups, but now they begin to develop their powers of musical expression by practising with the *keluri*, Jew's harp, drum and *tawak*.

Of these instruments the first is the most used, especially by the youths. It is a rude form of the bag-pipes. The *keluri* consists of a dried gourd which has the shape of an oval flask with a long neck (Fig. 85). The closed ends of a bundle of six narrow bamboo pipes are inserted in the body of the gourd through a hole cut in its wall, and are fixed hermetically with wax. Their free ends are open, and each pipe has a small lateral hole or stop at a carefully determined distance from the open end. The artist blows through the neck of the gourd, and the air enters the base of each pipe by an oblong aperture which is filled by a vibrating tongue or reed; this is formed by shaving away the wall of the bamboo till it is very thin, and then cutting through it round three sides of the oblong; it is weighted with a piece of



PLATE 170. A DANCE WHICH NEARLY RESEMBLES SOME RECENT EUROPEAN
DEVELOPMENTS OF THE ART.



wax. The holes are stopped by the fingers, each pipe emitting its note only when its hole is stopped. The physical principles involved are obscure to us. Varieties of this instrument are made by all the tribes of Borneo as well as by many other peoples of the far East (Pl. 70).

The bamboo harp is similar to that made and used by the Punans (see Fig. 86); the *sapeh* is a two-stringed instrument of the banjo order; the strings are thin strips of rattan; the whole stem and body are carved out of a single block of hard wood (see Pl. 170 and Fig. 20).

Some of the girls learn to execute a solo dance, which consists largely in slow graceful movements of the arms and hands (Pl. 170). The bigger boys are taught to take part in the dance in which the return from the warpath is dramatically represented. This is a musical march rather than a dance. A party of young men in full war-dress form up in single line; the leader, and perhaps two or three others, play the battle march on the *keluri*. The line advances slowly up the gallery, each man turning half about at every third step, the even numbers turning to the one hand, the odd to the other hand, alternately, and all stamping together as they complete the turn at each third step. The turning to right and left symbolises the alert guarding of the heads which are supposed to be carried by the victorious warriors.

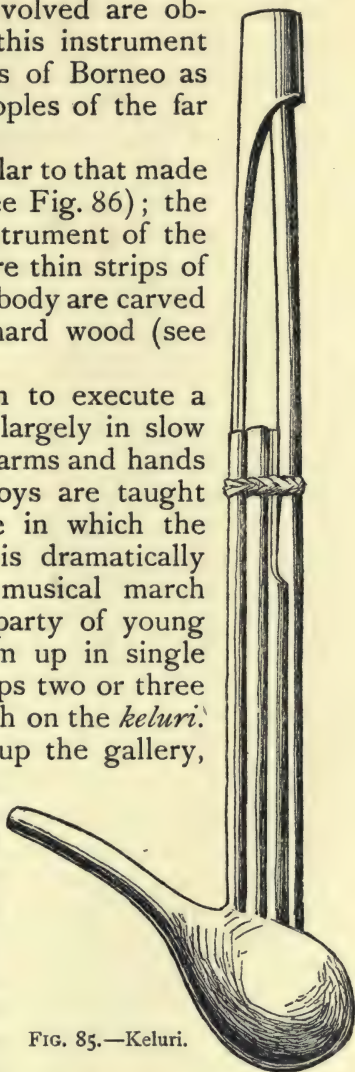


FIG. 85.—Keluri.

A more violent display of warlike feeling is given in the war-dance which is executed by one or two warriors only. The youth, in full panoply of war, and brandishing a *parang* and shield, goes through the movements of a single combat with some fanciful exaggeration (Pl. 171). He crouches beneath his shield, and springs violently hither and thither, emitting piercing yells of defiance and rage, cutting and striking at his imaginary foe or his partner in the dance. But it is characteristic of the Kayans that neither in this dance nor in actual practice in fencing do they attempt to strike one another. The boy, besides watching these martial displays, is instructed in the arts of striking, parrying, and shielding by the older men, who strike at him with a stick but arrest the blow before it goes home. And we have found it impossible to introduce among them a more realistic mode of playful fencing. The ground of this reluctance actually to strike one another in fencing is probably their strong feeling for symbolism and the prevailing tendency to believe that the symbolical art brings about that which it symbolises. In part also it is due to the fact that to draw the blood of any member of the household is *lahi* and involves the penalty of a fine.¹

The youth goes through no elaborate rite of initiation to manhood; and, to the best of our knowledge, there exists no body of secret knowledge or of tradition or rites shared in only by the adult men, to participation in which he might be admitted in the course of such a rite. The only rite that is required to qualify him for taking his place as a full-fledged member of the community is the second occasion on which he strikes at the heads taken in battle. We have seen that he performs this ceremonial act for the first time when still of tender

¹ Even when in tatuing blood is drawn, as almost inevitably occurs, beads are given the tatuer to indemnify her and make it clear that the deed was not intended.



PLATE 171. A KAYAN DANCING.

age. The age at which he repeats it depends in part upon the occurrence of an opportunity; it commonly falls between his eighth and fifteenth year. If in a house there is a number of big lads who have not performed this rite, owing to no heads having been taken for some years, a head may be borrowed for the purpose from a friendly household; and in this case the borrowed head is brought into the house with all the pomp and ceremony of successful war.

As the returning war-party approaches the village, the boys who are to take part in the rite are marshalled before the house by a master of the ceremonies. He kills a fowl and thrusts a sharpened stake right through it, so that the point projects from its beak, and slashes the carcase into three pieces, one for the adults of the house, one for the boys, and one for the infants. He then takes a short bamboo knife, and a bunch of *isang* leaves, and, after making a short address to the boys, ties a band of *isang* round the wrist of each of them, and, diluting the blood of the fowl with water, smears some of the mixture on each boy's wrist-band. He puts a handful of rice on a burning log and gives a grain of it to each of the boys to eat.

Some old man of the house goes down to the river to meet the returning war-party and brings up the head (or one of the heads) and holds it out, while the master of ceremonies, holding the portion of the fowl's carcase assigned to the boys, leads up each boy in turn to strike at the head with a sword. The boys then go down to the river; and, while they bathe, a bunch of *isang* with which the head has been decorated is waved over them. During the feasting which follows the boys may eat only twice a day. No youth may join a war-party until he has taken part in this rite. The boys are with few or no exceptions keen to go out to war and

therefore they like to go through this ceremony at the earliest permissible opportunity.

When the youth begins to feel strongly the attraction of the other sex, he finds opportunities of paying visits, with a few companions, in friendly houses. It is then said in his own house that he has gone "to seek tobacco," a phrase which is well understood to mean that he has gone to seek female companionship.¹

We must not pass over without mention a peculiar mutilation which is practised by most of the Kayan youths as they approach manhood, namely, the transverse perforation of the *glans penis* and the insertion of a short rod of polished bone or hard wood.

A youth of average presentability will usually succeed in becoming the accepted lover of some girl in his own or another house (cp. Chap. V.); and though he may engage himself in this way with two or three girls in turn before deciding to "settle down," he is usually not much over twenty years of age when he becomes accepted as the future husband of a girl some years his junior. A Kayan youth who has rendered pregnant a girl with whom he has kept company can be relied upon to acknowledge his responsibility and to marry her before her time comes. In general it may be said that the rite of marriage does not mark so complete a change in the recognised relations of the young couple as with ourselves, except perhaps in those parts of this country where "handfasting" is recognised as customary and regular. A time is appointed for the wedding, generally shortly after the completion of the padi-harvest; but this date is liable to be repeatedly postponed to the following year by the occurrence of various events which are regarded as

¹ It came into use, no doubt, through the hospitable offering of cigarettes by the women of the household.

of evil omen and as foretelling the early death of one of the couple if they should persist in going through the ceremony. Such omens are hardly ever disregarded; not even if the girl is far advanced in pregnancy.¹ In the latter case the girl does not incur the odium that attaches to the production of bastard offspring (see Chap. XX.); she is treated as a married woman would be, and her child is regarded as legitimate.

We describe in the following paragraphs the wedding of the son of an influential Kayan chief to the daughter of the chief of another house of the same village, such as we have had occasion to assist at. The weddings of couples of less exalted station are correspondingly less elaborate in all particulars.

When the appointed time draws near, the bridegroom sends a trusted friend (his "best man") to open negotiations with the bride's parents. The emissary carries with him a number of presents whose value accords with the status and wealth of the bridegroom's parents. For some time the fiction is maintained that the object of his visit is not even suspected by the family, who make enquiries into the nature of his business. After some fencing he comes to the point and asks on behalf of his friend for a definite date at which he may marry the daughter. The parents raise objections and difficulties of all sorts, and perhaps nothing is settled until a second or third visit. If the parents accept the proposal, the best man hands to them five sets each of sixteen beads, the beads of each set being of uniform shape and colour, namely (1) small yellow beads (*uteh*); (2) black beads (*medak*); (3) a set known as *habarani* which may

¹ The omen birds are not consulted in the hope of obtaining favourable omens; but rather special events are regarded as of evil omen; such are any outbreak of fire in the house, any fatal accident to any member of the house, the repeated crying of the muntjac (the barking deer) about the house. In one instance known to us the attractive daughter of a Kenyah chief had three times been compelled by series of bad omens to break off the betrothals.

not be worn by the bride before the naming of her first child ; (4) light blue beads (*krutang*) ; (5) dark blue beads (*tobi*). Each of these sets of beads is held to ensure to the bride the enjoyment of some moral good. The girl also sends a string of beads to her lover by the hand of his best man, and at last the date is fixed, due regard being paid to the phases of the moon ; new moon is considered the most favourable time of the month. The importance ascribed to the phase of the moon seems to arise from the fact that the shape of the half-moon suggests the state of pregnancy. Tally is kept by both parties of the date agreed upon. On two long strips of rattan an equal number of knots is tied. Each party keeps one of these tallies (often it is carried tied below the knee) and cuts off one knot each morning ; when the last knot alone remains, the appointed day is at hand.

The parties on both sides invite the attendance of their friends and relatives, who crowd the gallery of the bride's house. Early in the morning the bridegroom arrives with his best man and a party of young friends in full war-dress ; they land from a boat even though they have come but a few yards by water. They march up to the house, some of them carrying large brass gongs ; ascending the ladder, they lay the gongs down the gallery from the head of the ladder towards the door of the bride's room at such intervals that the bride can step from one to another. It is understood that these gongs become the property of the bride and her parents. Others of the bridegroom's band carry other articles of value, and when the party reaches the door of the bride's room, they parley with her parents and friends who are gathered in the room, displaying and offering these objects to the defenders of the room as inducements to admit them. They strive also to push open the door. Presently the men of



PLATE 172. A LESSON IN WOOD-CARVING—KENYAHS.

the defending party make a sortie from the room fully armed, and repel the attackers with much show of violence, but without bloodshed. After this sham fight has been repeated, perhaps several times, the bridegroom and his supporters are at last admitted to the room, and they rush in, only to find, perhaps, that the coy maiden has slipped away through the small door which generally gives access to a neighbouring room. The impatient bridegroom cannot obtain information as to her whereabouts, and so he and his men sit down in the room and accept the proffered cigarettes. Presently the bride relents and returns to her parents' room accompanied by a bevy of her girl friends. But the bridegroom takes no notice of her entry. The inevitable pig meanwhile has been laid in the gallery, together with a few gifts for the *dayong* who is to read its liver. Here the final steps of the bargaining are conducted by the friends of the bridegroom. (It is impossible to say in each case how far this bargaining is genuine and how far the terms of the bargain have been arranged beforehand.) More gongs are added to the row upon the floor, chiefly by the friends invited by the bridegroom, who thus make their wedding gifts, perhaps until the row extends to the door of the bride's room. The pig is then killed and its liver examined; and, if necessary, this is repeated with another and another pig, until one whose liver permits of favourable interpretation is found. (A series of bad livers would lead to postponement.) The *dayong* then sprinkles pig's blood and water from a gong upon all the assembly, invoking the blessing of the gods upon the young couple, asking for them long life and many children. Then the bride and bridegroom walk up and down the row of gongs eight times, stepping only upon the metal. In some cases the bridegroom descends to his boat at the landing-stage on each of these eight excursions.

sions, thus showing that he is free to come and go as he pleases and has no entanglements. In this degenerate age the ceremony terminates with this act, but for the feasting and speech-making which fill up the evening hours. But in the old days, as we are credibly informed by those who have been eye-witnesses, the bride descended with the groom and his party to his boat and was then carried off at full speed, pursued by several boat-loads of her friends. The fleeing party would then check the pursuit by throwing out on to the bank every article of value still remaining among them; each article in turn would be snapped up by the pursuers, who then, having thus resisted to the last and extorted the highest possible price from the bridegroom, would allow the happy pair to console each other in peace for the many trials they had had to endure.

It may seem difficult to reconcile the form of the marriage ceremony (involving as it does a blending of symbolical capture with actual purchase) with the fact that, in accordance with the custom almost universally followed among Kayans, the bridegroom becomes a member of the room of his father-in-law and remains there for some years before carrying off his wife to his own house. But we think this latter practice, which in some quarters has been regarded as a survival from a matriarchal organisation of society, is a recently introduced custom, which has come rapidly into favour as a means by which the bridegroom and his friends avoid a part of the expense involved in the older form of marriage. For the residence for a period of years of the young couple in the house and room of the wife's parents is made a part of the marriage contract. If the bride is the only child of a chief, her husband may remain permanently in her home and succeed her father as chief. But in most cases the couple



PLATE 173. AN IBAN WEDDING.

migrates to the husband's house after a few years, generally on the occasion of the building of a new house or on the death of his father, both of which events afford him the opportunity of becoming head of a room and thus taking rank as, and assuming the full responsibilities of, a *pater familias*.

The marriage ceremonies of the Kenyahs and Klemantans are similar but less elaborate. But the Sea Dayak ceremony is different. A feast is made in the house of the girl's parents. The bridegroom makes no considerable gifts to the parents of the bride, though he is generally expected to become a member of their household for the first few years of his married life. The principal feature of the ceremony is the splitting open of a *pinang* (the seed of the areca palm) during the feast, in the presence of the young couple and their relatives. The two halves are examined for signs of decay or imperfection; and if there are none, the marriage is regarded as approved. A live fowl is waved over the couple by the chief of the house as he says, "Make them prosperous, make them happy, give them long life, make them wealthy, etc. etc." The phrases conform to a conventional pattern, but each orator modifies and adapts them freely. The words seemed to be addressed to the fowl, and it seems impossible to discover in the Iban mind any conception of a higher power behind or beyond the fowl, though we may suspect that in a vague way the live fowl symbolises or represents Life in general or the power behind Nature (Pl. 173).

Few or no Kayans can state their age without going through some preliminary calculations, and even then their statements are apt to be vague and uncertain. A Kayan mother can generally work out the age of each of her children on request. She puts down in a row bits of leaf or stick, one for each year, working back from the present, and recalling

each year by the name of the place where the *padi* crop of that year was raised. When she reaches back to the year of the birth of any one of her children, she says that the child was born about or before or soon after this particular harvest, and by counting the pieces of stuff laid down she then arrives at the child's age.

An elderly man can generally make no more accurate statement regarding his age than that at the time of the great eclipse he had just begun to wear a waistcloth, or that when the great guns were heard (*i.e.* the sound of the eruption of Krakatoa) he was just beginning "to look for tobacco."

We mention here a statement commonly made by Kayans, which, if true, is of some interest as reporting a curious exception to a world-wide custom commonly regarded as directly determined by the difference of nature between the sexes, the report, namely, that among the Kalabits the initiative in all love-making is taken by the women. We have no detailed information in regard to their courtship and marriage procedures.

CHAPTER XIX

THE NOMAD HUNTERS

IN almost all parts of Borneo there are to be found hidden in the remotest recesses of the jungles small bands of homeless nomad hunters. All these closely resemble one another in physical characters and in mode of life ; but differences of language mark them as belonging to several groups, of which the Punans, the Ukits, the Sians, the Bukitans, the Lugats, and the Lisums are the best known. Hitherto we have designated all these groups by the name Punan, which properly belongs to the largest group only. These groups inhabit different areas, though there is considerable overlapping ; and it seems probable that they are merely local varieties of one stock, and that their differences are mainly the results of geographical separation and of intercourse with, and probably some mingling of blood with, the settled tribes of the regions inhabited by the several groups. For their languages seem to be closely allied ; but in each region the nomads seem to have adopted many words from their settled neighbours, with whom they trade ; and instances are known to us in which the men of the settled tribes have married women of the nomads and have adopted their mode of life, and others in which children of nomad women, married into Kenyah, Kayan, or other villages, have gone back to their mothers' people.

The Punans proper are found in the central

highlands wandering through the upper parts of the basins of all the large rivers; here and there they range into the lowlands, and in rare instances they even reach the coast. The Ukits, on the other hand, confine themselves to the interior, and are found chiefly in the upper parts of the basins of the Kotei, the Rejang, the Kapuas, and Banjermassin rivers. The Bukitans inhabit chiefly the upper basins of the rivers of Sarawak. Although these nomads wander perpetually in the forests, moving their camp every few weeks or months, any one group attaches itself to a particular area, partly because they become familiar with its natural resources, partly because they establish friendly relations with the villagers of the region, with whom they barter jungle-produce to the advantage of both parties. The settled tribesmen of any region find this trade so profitable that they regard the harmless nomads with friendly feelings, learn their language, and avoid and reprobate any harsh treatment of them that might drive them to leave their district. In fact they look upon them with a certain sense of proprietorship and are jealous of their intercourse with other tribes; the nomads, in fact, rank high among the many natural products of the jungle that render any particular region attractive to the tribesmen.

Of all these nomad groups the Punans are the most numerous and we have seen more of them than of any others. We therefore describe their peculiar mode of life; but it may be understood that what we say of them holds good in the main of the other groups of nomads with but little modification.

From the point of view of physical development the Punans are among the finest of the peoples of Borneo. They resemble the Kenyahs more closely than any other tribe; that is to say, they are of very pale yellow colour, of short stature with long body



PLATE 174. PUNANS OF THE BARAM.

and short legs, but otherwise well proportioned and very sturdily built with well-rounded limbs and large muscular development. Their heads are sub-brachycephalic and inclining to be square; their features are more regular than those of most other tribes; their most distinctive physical characters are a relatively well-developed nasal bridge, nostrils directed so much forward that one seems to look right into their heads through them, and the slight greenish tinge and fine silky texture of their pale yellow skins. The greenish tinge may be noticed in all nomad Punans, and it is possible that the ruddier darker tint of the agricultural peoples is largely or wholly due to their greater exposure to the sun; for the Punan fears the broad daylight and rarely or never leaves the deep shade of the jungle.

In fineness of texture of the skin they surpass all the other tribes, and they seldom or never suffer from the disfiguring scaly affections of the skin so common among the others.

The Punans are more uniform as regards their physical characters than the other peoples; there are no distinctions of upper and lower social strata as among the other tribes, and thus the mixture of blood, which in the Kayan and Kenyah communities results from the adoption of war captives into the lower class, does not occur with them; and they present none of the wide diversities of type such as are common in the other tribes, especially between the upper and lower social classes. They correspond, in fact, to the relatively pure bred upper classes of the other tribes, and present the same high standard of physical development and vigour. It is not improbable that the severer conditions of their mode of life contribute to maintain this high standard.

The facial expression and the bodily attitudes of the Punans are also characteristic. When gathered

in friendly talk with strangers, even those whom they have every reason to trust, they prefer to remain squatting on their heels, rather than to sit down on a mat; and the tension of their muscles, combined with the still alert watchfulness of their faces, conveys the impression that they are ready to leap up and flee away or to struggle for their lives at any moment. It is doubtless this alertness of facial expression and bodily attitude that gives the Punan something of the air of an untameable wild animal.

In spite of his distrustful expression the Punan is a likeable person, rich in good qualities and innocent of vices. He never slays or attacks men of other tribes wantonly; he never seeks or takes a head, for his customs do not demand it; and he never goes upon the warpath, except when occasionally he joins a war-party of some other tribe in order to facilitate the avenging of blood. But he will defend himself and his family pluckily, if he is attacked and has no choice of flight; and, if any one has killed one of his relatives, he will seek an opportunity of planting a poisoned dart in his body. In a case of this kind all the Punans of a large area will aid one another in obtaining certain information as to the identity of the offender; and any one of them will avenge the injury to his people, if the opportunity presents itself. They do not avenge themselves indiscriminately on all or any member of the offender's village or family, but they will postpone their vengeance for years, if the actual offender cannot be reached more promptly. It seems worth while to recount a particular instance of Punan vengeance. The Punans of the Tinjar basin were claimed by a Seboh chief; that is to say, the chief, Jangan by name, regarded them as under his protection and as therefore under an obligation to trade with him and his people only. But the Pokun people in the basin of a neighbouring river, the Balaga, a tributary



PLATE 175. ELDERLY PUNAN HEADMAN.



PLATE 176. A PUNAN HEADMAN OF THE TINJAR.

of the Rejang, also claimed similar rights over the Punans of the district. One of these Pokuns, a man of the upper class, being angered by the adhesion of the Punans to the chief Jangan and by their refusal to trade with him, cut down one of them during an altercation in the jungle, leaving him dead on the spot. The companions of the murdered man retired, and all the Punans deserted the neighbourhood of the Pokuns. Some four years later the Pokun community migrated to the Tinjar; and shortly afterwards the murderer, thinking the whole matter was forgotten, set out through the jungle with a small party to seek to trade with another group of Punans. While on the march he was struck in the cheek (the favourite spot for the aim of the Punan marksman) by a poisoned dart from an unseen assailant and died within ten minutes. His companions, remembering the incident of four years before, suspected the Punans, but saw no trace of any.

The Punans confessed the act of vengeance to Jangan, and he communicated the facts to the Resident of the Baram district (C.H.), who happened to be in the neighbourhood at the time. The Pokuns wished to take vengeance on the Punans, and they would undoubtedly have turned out in force to hunt down and kill all the Punan men they could find, but that the Resident forbade them to take action, and enforced his command by threatening to burn down their houses in their absence. It is only fair to add that the Pokun chief recognised the justice of this prohibition and showed no resentment.

That the Punans will not allow the slaying of any one of their number to go unavenged on the person of the slayer is well known to all the people of the country, and this knowledge does much to give them immunity from attack.

The Punans cultivate no crops and have no

domestic animals. They live entirely upon the wild produce of the jungle, vegetable and animal. Of the former, sago and a form of vegetable tallow found in the seed of a tree (*Shorea*) are the most important. Animals of all kinds are eaten, and are secured principally by the aid of the blow-pipe and poisoned darts, in the use of which the Punans are very expert. The Punan dwelling is merely a rude low shelter of palm leaves, supported on sticks to form a sloping roof which keeps off the rain but very imperfectly, and leaves the interior open on every side.¹

A Punan community consists generally of some twenty to thirty adult men and women, and about the same number of children. One of the older men is recognised as the leader or chief. He has little formally defined authority, but rather the authority only that is naturally accorded to age and experience and to the fuller knowledge of the tribal history and traditions that comes with age. His sway is a very mild one; he dispenses no substantial punishments; public opinion and tradition seem to be the sole and sufficient sanctions of conduct among these Arcadian bands of gentle wary wanderers. Decisions as to the movements of the band are arrived at by open discussion, in which the leader will exercise an influence proportioned to his reputation for knowledge and judgment. He is mainly responsible for the reading of the omens, and has charge of the few and simple household gods—if that lofty title may be given to the wooden image of a crocodile and the bundle of charms attached to it which are always to be seen in a Punan camp.

If, in case of disagreement, one or more of the

¹ Some few communities of Punans live in the large caves of the limestone mountains; it seems possible that this is a survival of a very ancient custom that preceded the making of shelters, however rude; but we know of no facts which can be regarded as supporting this view, save that we have found human bones of uncertain age in several caves. Some of these caves have undoubtedly been used as burial-places, possibly during epidemics of cholera or smallpox.



PLATE 177. PUNANS OF BOK (BARAM).

members of a band refuses to accept the judgment of the leader and of the majority, he, or they, will withdraw from the community together with wife and children, to form a band which, though in the main independent of the parent group, will usually remain in its near neighbourhood and maintain some intercourse. Fighting between Punans, whether of the same or of different communities, is very rare; the only instances known to us are a few in which Punans have been incited by men of other tribes to join in an attack on their fellows.

The members of the band are for the most part the near relatives of the leader, brothers and sons and nephews with their wives and children. Each man has usually one wife. We know of no instances of polygyny amongst them; though we know of cases in which a Punan woman has become the second wife of a man of some other tribe. On the other hand, polyandry occurs, generally in cases in which a woman married to an elderly man has no children by him. They desire many children, and large families are the rule; a family with as many as eight or nine children is no rarity.

Marriage is for life, though separation by the advice and direction of the chief, or by desertion of the man to another community, occurs. Sexual restraint is probably maintained at about the same level as among the other peoples, the women being more strictly chaste after than before marriage. The ceremony of marriage is less elaborate than among the settled tribes. A young man will become the lover of a girl generally of some other group than his own, and when she becomes pregnant the marriage is celebrated. There is little or no formal arrangement of marriages by the elders on behalf of the young people.

The ceremony of marriage consists merely in a feast in which all, or most of, the members of the

two communities take part. Speeches are made, and the leaders exhort the young couple to industry and to obedience to themselves, making specific mention of the principal duties of either sex, such as collecting camphor and procuring animal food for the man, the preparing of sago, cooking, and tending the children for the woman.

After the ceremony, the husband joins the wife's community and generally remains a member of it; unlike the Kayans, among whom a husband, though he may live for some years with his wife's people, eventually brings her to his father's village. No definite payment is made to the parents of the bride, but some small gift, perhaps two or three pounds of tobacco, is usually presented to them by the bridegroom.

Adverse omens may cause the postponement of a marriage; but beyond this there seems to be no regular method of obtaining or seeking divine sanction for the marriage; an offering of cooked food may be made to Bali-Penyalong, by placing it on a stake beneath the image of the crocodile (which seems to serve as an altar) with some dedicatory words—for like the other peoples the Punans are voluble in speech, both in human intercourse and in appealing to the supernatural powers. On such occasions the words uttered usually take in part the form of a prayer for protection from danger.

Those who are accustomed to all the complex comforts and resources of civilisation, and to whom all these resources hardly suffice to make tolerable the responsibility and labour of the rearing of a family, can hardly fail to be filled with wonder at the thought of these gentle savages bearing and rearing large families of healthy well-mannered children in the damp jungle, without so much as a permanent shelter above their heads. The rude shelter of boughs and leaves, which is their only house, is perhaps made



PLATE 178. TATUED UKIT OF REJANG DISTRICT.

a little more private than usual for the benefit of the labouring woman. The pregnant woman goes on with her work up to the moment of labour and resumes it almost immediately afterwards. She at once becomes responsible for the care of the infant. The only special treatment after childbirth is to sit with the back close to a fire, so as to heat it as much as can be borne. The delivery is sometimes aided by tightly binding the body above the gravid uterus in order, it would seem, to prevent any retrogression of the process. While the mother goes about her work in camp, the infant is usually suspended in a sling of bark-cloth from a bent sapling or branch, an arrangement which enables the mother to rock and so soothe the child by means of an occasional push. When travelling or working in the jungle the mother carries the infant slung upon her back, either in a bark-cloth or a specially constructed cradle of plaited rattan such as is used by the Kayans. The infant is suckled from one to two years, and then takes to the ordinary diet of boiled wild sago, varied with other animal and vegetable products of the jungle.

The children begin to help in the family work at a very early age. They are disciplined largely by frequent warnings against dangers, actual and suppositious, of which they remain acutely conscious throughout life. This discipline no doubt contributes largely to induce the air and the attitude of timid alertness which are so characteristic of the Punan. Harmony and mutual help are the rule within the family circle, as well as throughout the larger community; the men generally treat their wives and children with all kindness, and the women perform their duties cheerfully and faithfully.

The religious beliefs and practices of the Punans are similar to those of the Kayans, but are less elaborated. They observe a simpler system of

omens, of which the behaviour and calls of lizards and grasshoppers and of the civet cat (*Arctogale*) are the chief. They pray to Bali Penyalong, who seems to be the principal object of their trust. This being is probably conceived anthropomorphically, but his human qualities are not so clearly marked as in the case of the gods of the settled tribes. They make no images in human form, and we do not know that Bali Penyalong is supposed by them to have a wife. The only image used in rites is the wooden image of the crocodile, which is carried from place to place with every change of camp. In communicating with the omen-creatures, fire and the frayed sticks are used in much the same way as by the Kayans. Their rites involve no animal sacrifices, and they do not look for guidance or answer to prayer in the entrails of animals. It seems probable that the Punans in each region have absorbed some of their religious and superstitious notions from the settled tribes of the same region; for in each region the Punan beliefs are different, showing more or less affinity to those of the settled tribes. It is an obscure question whether all their religious belief has been thus absorbed from more cultured neighbours, or whether the Punans represent in this and other respects the perpetuation (perhaps with some degeneration or impoverishment) of a more primitive culture once common to the ancestors of all, or the greater part of, the tribes of Borneo.¹ The fact that the principal divinity recognised by them bears the same name (Bali Penyalong) as the chief god of the Kenyahs is compatible with either view.

Beside Bali Penyalong the Punans are aware of the existence of other divinities, which, however, are very obscurely conceived and seldom approached with prayer or rite. As regards the land of shades and the journey thither, Punan beliefs are closely

¹ See Chap. XXI.



PLATE 179. A PUNAN CAMP IN THE DAPOI RIVER.

similar to those of Kenyahs and some of the Klemantans. Their account of the journey of the dead includes the passage of a river guarded by a great fish and a hornbill (see Chap. XIV.). But they practice no burial and no funeral rites. As soon as a man dies in any camp, the whole community moves on to a new camp, leaving his body under one of their rude shelters, covered only with a few leaves and branches.

Their view of the life after death seems to involve no system of retribution and to be wellnigh devoid of moral significance. Their religious beliefs probably influence their conduct less strongly than do those of the Kayans; for among the latter such beliefs certainly make strongly for social conduct, *i.e.* for obedience to the chiefs and for observance of custom and public opinion; but in the Punan community the conditions of life are so simple and so nearly in harmony with the impulses of the natural man that temptations to wrong-doing are few and weak; external sanctions of conduct, therefore, are but little needed and but little operative.

Danger assails the Punan on every side and at all times, hence alertness, energy, and courage are the prime virtues; courage is rated highest, and a woman looks especially for courage in her husband. But though courageous and active, Punans are not pugnacious; as was said above, they rarely or never fight against one another, and the nomadic groups of each region maintain friendly relations with one another. Within each group harmony and mutual helpfulness is the rule; each shares with all members of the group whatever food, whether vegetable or animal, he may procure by skill or good fortune. On returning to camp with a piece of game, a Punan throws it down in the midst and it is treated as common property. If he has slain a large pig or deer, too heavy for him to bring in unaided, he

returns to camp and modestly keeps silence over his achievement until some question as to his luck is put to him; then he remarks that he has left some small piece of game in the jungle, a mere trifle. Three or four men will then set out and, following the path he has marked by bending down twigs on his way back to camp, will find the game and bring it in. If a present of tobacco is made to one member of a group of Punans, the whole mass is divided by one of them into as many heaps as there are members of the band present; and then each of them, men and women alike, takes one heap for his or her own use, the one who divided the mass taking the heap left by the rest.

In spite of their shyness and timidity, they respond readily to kind treatment. They are never seen on the rivers, as they have no boats and cannot easily be persuaded to venture a trip in a boat. It is possible to make many expeditions through the jungle without getting any glimpse of them. One of us (C. H.) had lived in the Baram district six years before succeeding in seeing a single Punan. The history of his first meeting with Punans may serve to illustrate their timidity, caution, and good feeling. On making a long hunting trip on the slopes of Mount Dulit, he took with him a Sebop who was familiar with Punans and their language. For some days no trace of them was seen; but one morning freshly made footprints were observed round about the camp. The following night a cleft stick was set up at some twenty paces from the camp with a large cake of tobacco in the cleft, and on the stick a mark was carved which would be understood by the Punans as implying that they were at liberty to take the tobacco. This is a method of opening communications and trade with them well known to the Klemantans. In the morning the tobacco had disappeared, and fresh foot-



PLATE 180. PUNANS WORKING WILD SAGO.

m

prints showed that its disappearance was due to human agency. The following night this procedure was repeated, and in the course of the day Punan shouts were heard, coming from a distance of some hundreds of yards. The interpreter was sent out with instructions to parley and, if possible, to persuade the Punans to come into camp. Presently he returned with two shy but curious strangers, who squatted at some distance and were gradually encouraged to come to close quarters. After staying a few minutes and accepting presents of tobacco and cloth, they made off. On the following day they returned with eight male companions, bringing a monkey, a hornbill, and a rare bird, all killed with their poisoned darts; and they enquired how much rubber they should bring in return for the tobacco. They were told that no return was expected, but, understanding that animals of all sorts were being collected, they attached themselves to the party, lent their unmatched skill to adding to the collections, and brought in many rare specimens that now repose safely in the Natural History Museum at South Kensington. They soon gained confidence and took up their sleeping quarters under the raised floor of the rough hut; and, when after some weeks the time for parting came, they voluntarily took a prominent part in carrying down the collections to the boats, and went away well satisfied with the simple presents they received.

Punans never build boats or travel on the water of their own initiative and agency. In fact they dislike to come out from the shade of the forest on to a cleared space or the stony bed of the river. They are very conservative in spite of their intercourse with more advanced tribes, and they harbour many irrational prejudices. They entertain a particular aversion to the crocodile, an aversion strongly tinged with awe. They will not kill it or

any one of their omen-beasts. They are very shy of whatever is unfamiliar. Many of them will not eat salt or rice when opportunity offers.

The medicine men or *Dayongs* of the Punans are distinguished for their knowledge and skill, and are in much request among the other tribes for the catching of souls and the extraction of pains and disease. They are therefore fairly numerous; but, as among the other peoples, the calling is a highly specialised one, though not one which occupies a man's whole time or excuses him from the usual labours of his community. Their methods do not differ widely from those of the Kayan and Kenyah *Dayongs*.

The Punan has great faith in charms, especially for bringing good luck in hunting. He usually carries, tied to his quiver, a bundle of small objects which have forcibly attracted his attention for any reason, *e.g.* a large quartz crystal, a strangely shaped tusk or tooth or pebble, etc., and this bundle of charms is dipped in the blood of the animals that fall to his blow-pipe.

As regards dress and weapons the Punan differs little from his neighbours. A scanty waist-cloth of home-made bark-cloth, or equally scanty skirt for the woman, strings of small beads round wrists or ankles or both, numbers of slender bands of plaited palm-fibre below the knees and about the wrists, and sometimes a strip of cloth round the head, make up his costume for all occasions.

All his belongings are such as can easily be transported. He carries a sword, a small knife, a blow-pipe with spear-blade attached, and a small axe with long narrow blade for working camphor out of the heart of the camphor-tree. Besides these essential tools and weapons, which he constantly carries, the family possesses sago-mallets and sieves, dishes and spoons or spatulas of hard-



PLATE 181. PUNANS WORKING CAMPHOR.

wood, and tongs of bamboo for eating sago,¹ a few iron pots,² large baskets for carrying on the back, a few mats of plaited rattan, and small bamboo boxes.

These are the sum of the worldly goods of a Punan family, and it would, we suppose, be difficult to find another people who combine so great a poverty in material possessions with so high a level of contentment and decent orderly active living.

Although his material possessions are so few, the Punan is not capable of fashioning all of them by his own independent efforts. All his metal tools he obtains from the Kayans (or other tribes) who are his patrons. But everything else he makes with his own hands. The long blow-pipe of polished hard-wood, which is his favourite weapon, he makes by the same methods and as well as the Kayans. But the iron rod which he uses in the process of boring the wood he cannot make. This illustrates his intimate dependence on other tribes, and seems to imply that the blow-pipe, at least in the highly finished form in which it is now used, cannot have been an independent achievement of the Punans. They are especially skilful in the plaiting of rattan strips to make baskets, mats, and sieves. They do little wood-carving, but carve some pretty handles for knives and decorative pieces for the sword-sheaths from the bones of the gibbon and deer. They are expert also in making bamboo pipes with which to imitate the calls of the deer and of some of the birds.

Hunting, tracking, and trapping game are the principal and favourite pursuits of the men; they display much ingenuity in these pursuits and attain

¹ Perhaps the most commonly used is a double-ended spatula. With this the head of the family stirs the boiled sago, and then conveys it to his own mouth on one end and to his wife's mouth on the other.

² Formerly, they say, they cooked in green bamboos; and this is still done occasionally. They also occasionally boil their sago in the large cups of the pitcher-plant (*nepenthes*).

a wonderful skill in the interpretation of the signs of the jungle. For example, a Punan is generally able to read from the tracks left in the jungle by the passage of a party of men, the number of the party, and much other information about it. They are expert scouts, and, when their neighbourhood is invaded by any party whose intentions are not clearly pacific, they will follow them for many days, keeping them under close observation while remaining completely hidden.

The Punan has few recreations. His highest artistic achievement is in song. His principal musical instrument is a simple harp made from a length of thick bamboo (Fig. 86); from the surface of this six longitudinal strips are detached throughout the length



FIG. 86.—Punan Bamboo Harp.

of a section of twenty inches or more, but retain at both ends their natural attachments. Each strip is raised from the surface by a pair of small wooden bridges, and is tuned by adjusting the interval between these. The only other musical instrument is a very simple "harmonica." A series of strips of hard-wood, slightly hollowed and adjusted in length, are laid across the shins of the operator, who beats upon them with two sticks. But the finest songs are sung without accompaniment and are of the nature of dramatic recitals in the manner of a somewhat monotonous and melancholy recitative. To hear a wild Punan, standing in the midst of a solemn circle lit only by a few torches which hardly seem to avail to keep back the vast darkness of the sleeping jungle, recite with dramatic gesture the



PLATE 182. PUNAN MOTHER AND CHILD.

adventures of a departing soul on its way to the land of shades, is an experience which makes a deep impression, one not devoid of aesthetic quality.

In dancing, the Punan attains only a very modest level. The men dance upon a narrow plank (for the good reason that they have nothing else to dance upon); and the exhibition is one of skilful balancing on this restricted base while executing a variety of turning movements and postures. The women dance in groups with very restricted movements of the feet, and some monotonous swaying movements of the arms and body. The men also imitate the movements of monkeys and of the horn-bill and the various strange sounds made by the latter.

The most striking evidence of the low cultural standing of the Punan is the fact that he cannot count beyond three (the words are *ja*, *dua*, *telo*); all larger numbers are for him merely many (*pina*). Yet, although in culture he stands far below all the settled agricultural tribes, there is no sufficient reason for assuming him to be innately inferior to them in any considerable degree, whether morally or intellectually. Any such assumption is rendered untenable by the fact that many Punans have quickly assimilated the mode of life and general culture of the other tribes; and there can be no doubt, we think, that many of the tribes that we have classed as Klemantan and Kenyah are very closely related to the Punans, and may properly be regarded as Punans that have adopted Kayan or Malay culture some generations ago.

CHAPTER XX

MORAL AND INTELLECTUAL PECULIARITIES

IN this chapter we propose to bring together a number of observations which have found no place in foregoing chapters but which will throw further light on the moral and intellectual status of the pagan tribes.

We have seen that among the Kayans the immediate sanction of all actions and of judgments of approval and disapproval is custom, and that the sanction of custom is generally supported by the fear of the *toh* and of the harm they may inflict upon the whole house. The principle of collective or communal responsibility of the household, which is thus recognised in face of the spiritual powers, as well as in face of other communities, gives every man an interest in the good behaviour of his fellows, and at the same time develops in him the sense of obligation towards his community. The small size of each community, its separation and clear demarcation by its residence under a single roof, its subordination to a single chief, and its perpetual conflict and rivalry with other neighbouring communities of similar constitution, all these circumstances also make strongly for the development in each of its members of a strong collective consciousness, that is to say, of a clear consciousness of the community and of his place within it and a strong sentiment of attachment to it. The attach-

ment of each individual to his community is also greatly strengthened by the fact that it is hardly possible for him to leave it, even if he would. For he could not hope to maintain himself alone, or as the head of an isolated family, against the hostile forces, natural and human, that would threaten him; and it would be very difficult for him to gain admittance to any other community.

It is only when we consider these facts that we can understand how smoothly the internal life of the community generally runs, how few serious offences are committed, how few are the quarrels, and how few the instances of insubordination towards the chief, and how tact and good sense can rule the house without inflicting any other punishment than fines and compensatory payments.

And yet, when all these circumstances have been taken into account, the orderly behaviour of a Kayan community must be in part regarded as evidence of the native superiority of character or disposition of the Kayans. For though the Sea Dayaks, Klemantans, and Muruts, live under very similar conditions, they do not attain the same high level of social or moral conduct. Among the Muruts there is much drunkenness and consequent disorder, and the same is true in a less degree of the Sea Dayaks; among them and some of the Klemantan tribes quarrels within the house are of frequent occurrence, generally over disputed ownership of land, crops, fruit-trees, or other property. And these quarrels are not easily composed by the chiefs. Such quarrels not infrequently lead to the splitting of a community, or to the migration of the whole house with the exception of one troublesome member and his family, who are left in inglorious isolation in the old house.

But the higher level of conduct of the Kayans is in most respects rivalled by that of the Kenyahs,

and some importance must therefore be attributed to the one prominent feature of their social organisation which is peculiar to these two peoples, namely a clearly marked stratification into three social strata between which but little intermarriage takes place. This stratification undoubtedly makes for a higher level of conduct throughout the communities in which it obtains; for the members of the higher or chiefly class are brought up with a keen sense of their responsibility towards the community, and their example and authority do much to maintain the standards of conduct of the middle and lower classes.

We have said that almost all offences are punished by fines only. Of the few offences which are felt to require a heavier punishment, the one most seriously regarded is incest. For this offence, which is held to bring grave peril to the whole house, especially the danger of starvation through failure of the *padi* crop, two punishments have been customary. If the guilt of the culprits is perfectly clear, they are taken to some open spot on the river-bank at some distance from the house. There they are thrown together upon the ground and a sharpened bamboo stake is driven through their bodies, so that they remain pinned to the earth. The bamboo, taking root and growing luxuriantly on this spot, remains as a warning to all who pass by; and, needless to say, the spot is looked on with horror and shunned by all men. The other method of punishment is to shut up the offenders in a strong wicker cage and to throw them into the river. This method is resorted to as a substitute for the former one, owing to the difficulty of getting any one to play the part of executioner and to drive in the stake, for this involves the shedding of the blood of the community.

The kind of incest most commonly committed is

the connection of a man with an adopted daughter, and (possibly on account of this frequency) this is the kind which is most strongly reprobated. It is obvious also that this form of incest requires a specially strong check in any community in which the adoption of children is a common practice. For, in the absence of severe penalties for this form of incest, a man might be tempted to adopt female children in order to use them as concubines. We find support for this view of the ground of the especially severe censure on incest of this form in the fact that intercourse between a youth and his sister-by-adoption (or *vice versa*) is not regarded as incest, and the relation is not regarded as any bar to marriage. We know of at least one instance of marriage between two young Kenyahs brought up together as adopted brother and sister.¹ Of

¹ This occurrence of incest between couples brought up in the same household is, of course, difficult to reconcile with Prof. Westermarck's well-known theory of the ground of the almost universal feeling against incest, namely that it depends upon sexual aversion or indifference engendered by close proximity during childhood. But medical men who have experience of slum practice in European towns can supply similar evidence in large quantity. And the medical psychologists of the school of Freud could cite much evidence against this theory.

We cannot refrain from throwing out here a speculative suggestion towards the explanation of the feeling against incest which seems to find support in certain of the facts of this area. It seems to us that the feeling with which incest is regarded is an example of a feeling or sentiment engendered in each generation by law and tradition, rather than a spontaneous reaction of individuals, based on some special instinct or innate tendency. The occurrence of incest between brothers and sisters, and the strong feeling of the Sea Dayaks against incest between nephew and aunt (who often are members of distinct communities), are facts which seem to us fatal to Prof. Westermarck's theory, as well as to point strongly to the view that the sentiment has a purely conventional or customary source. Now, if we accept some such view of the constitution of primitive society as has been suggested by Messrs. Atkinson and Lang (*Primal Law*), namely, that the social group consisted of a single patriarch and a group of wives and daughters, over all of whom he exercised unrestricted power or rights; we shall see that the first step towards the constitution of a higher form of society must have been the strict limitation of his rights over certain of the women, in order that younger males might be incorporated in the society and enjoy the undisputed possession of them. The patriarch, having accepted this limitation of his rights over his daughters for the sake of the greater security and strength of the band given by the inclusion of a certain number of young males, would enforce all the more strictly upon them his prohibition against any tampering with the females of the senior generation. Thus very strict prohibitions and severe penalties against the consorting of the patriarch with the younger generation of females, *i.e.* his

other forms of incest the more common (though, it should be said, incest of any form is very infrequent) are those involving father and daughter, brother and sister, and brother and half-sister.

The punishment of the incestuous couple does not suffice to ward off the danger brought by them upon the community. The household must be purified with the blood of pigs and fowls; the animals used are the property of the offenders or of their family; and in this way a fine is imposed.

When any calamity threatens or falls upon a house, especially a great rising of the river which threatens to sweep away the house or the tombs of the household, the Kayans are led to suspect that incestuous intercourse in their own or in neighbouring houses has taken place; and they look round for evidences of it, and sometimes detect a case which otherwise would have remained hidden. It seems probable that there is some intimate relation between this belief and the second of the two modes of punishment described above; but we have no direct evidence of such connection.¹

daughters, and against intercourse between the young males admitted to membership of the group and the wives of the patriarch, would be the essential conditions of advance of social organisation. The enforcement of these penalties would engender a traditional sentiment against such unions, and these would be the unions primitively regarded as incestuous. The persistence of the tendency of the patriarch's jealousy to drive his sons out of the family group as they attained puberty would render the extension of this sentiment to brother-and-sister unions easy and almost inevitable. For the young male admitted to the group would be one who came with a price in his hand to offer in return for the bride he sought. Such a price could only be exacted by the patriarch on the condition that he maintained an absolute prohibition on sexual relations between his offspring so long as the young sons remained under his roof.

It is not impossible that a trace of the primitive state of society imagined by Messrs. Atkinson and Lang survives in the fact that a Kayan chief may, if he is so inclined, temporarily possess himself of the wife of any of his men without raising the strong resentment and incurring the penalties which would attend adultery on the part of any other man of the house; but the law against incest with his daughters, whether natural or adopted, would be enforced against him by the co-operation of the chiefs of neighbouring houses and villages.

¹ A limestone cliff whose foot is washed by the Baram river and which contains a number of caves (known as Batu Gading, or the Ivory rock) is said by a Kayan legend to have been formed by a Kayan house being turned into stone owing to incestuous conduct within it.

All the other peoples also, except the Punans, punish incest with death. Among the Sea Dayaks the most common form of incest is that between a youth and his aunt, and this is regarded at least as seriously as any other form. It must be remembered that, owing to the frequency of divorce and remarriage among the Sea Dayaks, a youth may find himself in the position of step-son to half a dozen or more divorced step-mothers, some of them perhaps of his own age, and that each of them may have several sisters, all of whom are reckoned as his aunts; therefore he must walk warily in his amorous adventures.

Sexual perversion of any form is, we think, extremely rare among the pagan tribes of Borneo. We have never heard of any case of homosexuality on good authority, and we have never heard any reference made to it; and that constitutes, to our thinking, strong evidence that vice of that kind is unknown among most of the tribes. It is not unknown, though not common, among the Malays and Chinese, and, if cases occur sporadically among the pagans, they are presumably due to infection from those quarters.

HOMICIDE

Kayans, as we have seen, have no scruple in shedding the blood of their enemies, but they very seldom or never go to war with other Kayans; and the shedding of Kayan blood by Kayans is of rare occurrence. To shed human blood, even that of an enemy, in the house is against custom. Nevertheless murder of Kayan by Kayan, even by members of the same house, is not unknown. In a wanton case, where two or more men have deliberately attacked another and slain him, or one has killed another by stealth, the culprit (or culprits)

would usually be made to pay very heavy compensation to relatives, the amount being greater the higher the social status and the greater the wealth of the culprit; the amount may equal, in fact, the whole of his property and more besides; and he might, in order to raise the amount, have to sell himself into slavery to another, slavery being their only equivalent to imprisonment. The relatives would probably desire to kill the murderers; but the chief would generally restrain them and would find his task rendered easier by the fact that, if they insist on taking the murderer's life, they would forfeit their right to compensation.¹ The amount of the compensation to be paid would not depend upon the social standing of the murdered man, but the fine paid to the house or chief would be heavier in proportion to his rank. But we have knowledge of cases in which chiefs have, with the approval of the house, had a murderer put to the sword. The murderer who has paid compensation has, however, by no means set himself right with the household; they continue to look askance at him. Set fights or duels between men of the same house are very rare. If a Kayan of one house kills one of another, his chief would see that he paid a proper compensation to the relatives, as well as a fine to his own house. If a man killed his own slave, he would be liable to no punishment unless the act were committed in the house; but public opinion would strongly disapprove.

'Running *amok*' is not unknown among Kayans, though it is very rare. If a man in this condition of blind fury kills any one, he is cut down and killed, unless he is in the house; in which case he would be knocked senseless with clubs, carried out of the house into the jungle, and there slain.

Drunkenness during an act of criminal violence

¹ This would not be always true of similar cases among Sea Dayaks.

is regarded as a mitigating circumstance, and the fines and compensation imposed would be of smaller amount than in a case of similar crime deliberately committed.

Suicide is strongly reprobated, and, as we have seen, the shades of those who die by their own hands are believed to lead a miserable and lonely existence in a distressful country, Tan Tekkan, in which they wander picking up mere scraps of food in the jungle. Nevertheless, suicides occur among Kayans of both sexes. The commonest occasion is the enforced separation of lovers, rather than the despair of rejected lovers. We have known of two instances of Kayan youths who, having formed attachments during a long stay in a distant house and who then, finding themselves under the necessity of returning home with their chief and unable to arrange marriage with their fair ones, have committed suicide. The method most commonly adopted is to go off alone into the jungle and there to stab a knife into the carotid artery. The body of a suicide is generally buried without ceremony on the spot where it is found. Suicides of women are rarer than those of men; desertion by a lover is the commonest cause.

Dishonesty in the form of pilfering or open robbery by violence are of very rare occurrence. Yet temptations to both are not lacking. Fruit-trees on the river-bank, even at some distance from any village, are generally private property, and though they offer a great temptation to passing crews when their fruit is ripe, the rights of the proprietor are usually respected or compensation voluntarily paid. Theft within the house or village is practically unknown. Even before the European governments were established, Malay and Chinese traders occasionally penetrated with boat-loads of goods far into the interior; and now such enter-

prises are regularly and frequently undertaken. Occasionally a trader establishes himself in a village for months together, driving a profitable trade in hardware, cloth, tobacco, etc. These traders usually travel in a small boat with a company or crew of only two or three men, and they are practically defenceless against any small party of the natives who might choose to rob or murder them. Such traders have now and again been robbed, and sometimes also murdered, by roving bands of Sea Dayaks, but we know of no such act committed by Kayans or Kenyahs. The trader puts himself under the protection of a chief and then feels his life and property to be safe.

It would not be true to say that the Kayans or any of the other peoples are always strictly truthful. They are given to exaggeration in describing any event, and their accounts are apt to be strongly biassed in their own favour. Nevertheless, deliberate lying is a thing to be ashamed of, and a man who gets himself a reputation as a liar is regarded with small favour by his fellows.

The Kayans, as we have said elsewhere, are not coarse of speech, and both men and women are strictly modest in respect to the display of the body. Though the costume of both sexes is so scanty, the proprieties are observed. The Kayan man never exposes his *genitalia* even when bathing in the company of his fellows, but, if necessary, uses his hands as a screen. The bearing of the women is habitually modest, and though their single garment might be supposed to afford insufficient protection, they wear it with an habitual skill that compensates for the scantiness of its dimensions; they bathe naked in the river before the house, but they slip off their aprons and glide into the water deftly and swiftly; and on emerging they resume their garments with equal skill, so that they cannot

be said to expose themselves unclothed. The same is true of most of the other tribes, with the exception of the men of Kenyah and Klemantan communities that inhabit the central highlands; these, when hauling their boats through the rapids, will divest themselves of all clothing, or will sit naked round a fire while their waist-cloths are being dried, without the least embarrassment.

There is no Kayan word known to us that could properly be translated as justice or just, injustice or unjust. Yet it is obvious that they view just conduct with approval and unjust with disapproval; and they express their feelings and moral judgments by saying laconically of any particular decision by a chief, *tekap* or *nusi tekap*. But the word *tekap* is of more general application than our word 'just,' and might be applied to any situation which evokes a judgment of moral approval; for example, on witnessing any breach of custom or infringement of tabu a Kayan would say *nusi tekap*; *tekap*, in short, is applicable to whatever is as it ought to be.

Specialised terms for moral qualities of character and conduct are, however, not lacking. A just and wise chief would be said to be *tenang*; but this word implies less purely a moral quality than our word justice and more of intellectual capacity or knowledge or accuracy; the word is more especially applied as a term to describe the quality of a political speech which meets with approval. The word *haman* means skilful, or clever, or cunning, in the older sense of capable both physically and intellectually. A man who fights pluckily is said to be *makang*, and the same word is applied to any daring or dashing feat, such as crossing the river when it is dangerously swollen. To disregard omens would be *makang* also; it seems, therefore, to have the flavour of the word rash or foolhardy.

Saioh means good in the sense of kindly, pleasantly

toned, or agreeable. *Jaak* is bad in the sense of a bad crop or an unfortunate occurrence, or a sore foot, *i.e.* it conveys no moral flavour. Morally bad is expressed by *sala*; this is used in the same sense in Malay and may well be a recently-adopted word. In general the language seems to be very poor in terms expressive of disapproval, adverse judgments being generally expressed by putting *nusi*, the negative or primitive particle, before the corresponding word of positive import; thus a cowardly act or man would be denounced as *nusi makang*.

We think it is true to say that, although they thus distinguish the principal qualities of character and conduct with appropriate adjectival terms, they have no substantival terms for the virtues and vices, and that they have not fully accomplished the processes of abstraction implied by the appropriate use of such highly abstract substantives.

As regards the influence of their religious beliefs on the moral conduct of the Kayans, we have seen that the fear of the *toh* serves as a constant check on the breach of customs, which customs are in the main salutary and essential for the maintenance of social order; this fear does at the least serve to develop in the people the power of self-control and the habit of deliberation before action. The part which the major spirits or gods are supposed to play in bringing or fending off the major calamities remains extremely vague and incapable of definition; in the main, faithful observation of the omens, of rites, and of custom generally, seems to secure the favour of the gods, and in some way their protection; and thus the gods make for morality. Except in regard to that part of conduct which is accurately prescribed by custom and tradition, their influence seems to be negligible, and the high standard of the Kayans in neighbourliness, in mutual help and consideration, in honesty and for-

bearance, seems to be maintained without the direct support of their religious beliefs.

The high moral level attained by individuals among the Kayans and Kenyahs, and less frequently by Klemantans, is, we think, best exemplified by the enlightened and public-spirited conduct of some of the principal chiefs. It might have been expected that the leading chiefs of warlike and conquering peoples like the Kayans and Kenyahs, which, until the advent of the European governments, had never encountered any resistance which they could not break down by armed force, would have been wholly devoted to conquest and rapine; and that a chief who had acquired a high prestige and found himself able to secure the adhesion in war of a number of other chiefs and their followers would have been inspired with the barbarous ideals of an Alexander, a Napoleon, a Chaka, or a Cetewayo. But though some of them have shown tendencies of this kind, there have been notable exceptions who have recognised that chronic hostility, distrust, and warfare, which had always been characteristic of the relations between the various tribes and villages, were an unmixcd evil. Such men have used their influence consistently and tactfully and energetically to establish peaceful relations between the tribes. Unlike some savage chieftains of warrior tribes in other parts of the world, such as some of those produced by the Bantu race, or those who established the great confederation of the Iroquois tribes, they have not sought merely to bring about the combination of all the communities of their own stock in order to dominate over or to exterminate all other tribes. They have rather pursued a policy of reconcilcment and conciliation, aiming at establishing relations of friendship and confidence between the communities of all languages and races. One such powerful Kenyah chief of the Baram district,

Laki Avit, had earned a high reputation for such statesmanship before the district was incorporated in the Raj of Sarawak. His policy was to bring about intermarriages between the families of the chiefs and upper-class people of the various tribes. Tama Bulan (see Pl. 27), the leading Kenyah chief of the same district at a later time, spared no efforts to bring about friendly meetings between chiefs of different tribes, for the purpose of making peace and of promoting intercourse and mutual understanding.¹ It should be added that these peace-making ceremonies are generally of lasting effect; the oaths then taken are respected even by succeeding generations. Tama Kuling, who a decade ago was the most influential of the Batang Kayan chiefs, had also spontaneously pursued a similar policy.²

It has been said of many savage peoples that they recognise no natural death, but believe that all deaths not due to violence are due to black magic. No such statement can be made of the Kayans; few, if any, deaths are ascribed by them to the efforts of sorcerers. Natural death is recognised as inevitable in old age, and disease is vaguely conceived as the effect of natural causes; though as to what those natural causes are they have no definite ideas. This attitude is shown by their readiness to make use of European drugs and of remedies for external application. Quinine for fever, and sulphate of copper for the treatment of yaws, are most in demand. Cholera and smallpox are the great epidemic diseases which have ravaged large areas of Borneo from time to time. The Kayans recognise that both these diseases spread up river from village to village, and that to abstain from intercourse with all villages

¹ See vol. ii. p. 296 for a striking example of self-control displayed by this great man under most trying circumstances.

² Only one evil effect of the success of these efforts for the spread of peace has come under our notice, namely, a tendency in some communities to economise labour by building flimsy houses in place of the massive and roomy structures which were fortresses as well as dwelling-places.



PLATE 183. CREEPER HUNG ACROSS MOUTH OF TRIBUTARY STREAM TO PROHIBIT ALL COMERS
FROM ASCENDING THE STREAM.

lower down river and to prevent any one coming up river contributes to their immunity. With this object the people of a tributary stream will fell trees across its mouth or lower reaches so as to block it completely to the passage of boats, or, as a less drastic measure, will stretch a rope of rattan from bank to bank as a sign that no one may enter (Pl. 183). Such a sign is generally respected by the inhabitants of other parts of the river-basin. They are aware also of the risk of infection that attends the handling of a corpse of one who has died of epidemic disease, and they attempt to minimise it by throwing a rope around it and dragging it to the graveyard, and there burying it in a shallow grave in the earth, without touching it with the hands.¹

The Kayans have some slight knowledge of the medicinal properties of some herbs, and make general use of them. They administer as an aperient a decoction of the leaves of a certain plant, called *Orobong*, which they cultivate for the purpose on their farms. The root of the ginger plant is used both internally and for external application. A variety of vegetable products are used in preparing liniments; the basis most in request for these is the fat of the python and of other snakes, but wild pig's fat is used as a more easily obtainable substitute.

There is a small common squirrel (*Sciurus exilis*), the testicles of which are strikingly large in proportion to his body. These organs are dried and

¹ The desire of the people inhabiting a branch of the river to shut themselves off from all intercourse with the areas in which an epidemic disease is raging, is sometimes disregarded by Malay or Chinese traders; such disregard has sometimes led to trouble.

This desire for seclusion as a safeguard against epidemics is by no means peculiar to the tribes of the interior of Borneo, but seems to be shared by many savage and barbarous peoples. It is one that ought to be strictly respected by all travellers; and we have no doubt that the disregard of this desire by European explorers, ignorant, no doubt, of its existence or of the practical and rational grounds on which it is based, has been the cause in many cases of their hostile reception by native tribes and potentates, and has led to bloodshed and punitive expeditions which might have been wholly avoided if the explorers had been equipped with some general knowledge of, and some respect for, the principles of conduct of savage peoples.

reduced to powder, and this powder, mixed with pig's fat, is rubbed over the back and loins in cases of impotence.¹

Kayan mothers treat colic in their children by chewing the dried root of a creeper (known as *pado tana*) with betel nut, and spitting out the juice on the belly of the patient.

Some of the coastwise Klemantans make use of a bitter decoction of a certain creeper as a remedy for jungle fever. It is asserted by Kayans and others that the Punans make use of the poison of the *ipoh* tree (the poison used on their darts) as an internal remedy for fever. It is said also (probably with truth, we think) that the Punans also apply the *ipoh* poison to snake-bites and to festering wounds.²

SURGERY

Broken limbs are bound round with neat splints made of thin slips of bamboo tied in parallel series. Little effort is made to bring the broken ends of the bones into their proper positions or to reduce dislocations. Abscesses are not usually opened with the knife, but are rather encouraged to point, and are then opened by pressure. A cold poultice of chopped leaves is applied to a bad boil or superficial abscess, and it is protected from blows and friction by a small cage of slips of rattan. Festering wounds are dressed with the chewed leaves or the juice of the tobacco plant, or are

¹ In view of the valuable properties now attributed to spermin in some scientific quarters, it would be rash to assert that this treatment can have no therapeutic value. It is of interest to note that prolonged working of camphor in the jungle is said to produce impotence and that, in order to avoid this, the workers make frequent breaks and will not prolong a camphor-gathering expedition beyond a limited period. For impotence is regarded by a young Kayan as a very great calamity.

² It seems possible that the Punans acquire some degree of immunity to the effects of the *ipoh* poison through constantly handling it and applying it in the ways mentioned above. The only evidence in support of this that we can offer is the fact that the Punans handle their poisoned darts much more recklessly than the other peoples.

washed with a solution of common salt. But a clean wound is merely bound up with a rag; or, if there is much haemorrhage, wood ashes are first applied. They practise no more efficient methods for arresting haemorrhage.

Headache is treated by tugging the hair of the scalp in small bundles in systematic order. Massage of the muscles is practised for the relief of pain, and massage is applied to the abdomen in cases of obstinate constipation; in certain cases they claim to break up hard lumps in the belly by squeezing them with the hands. Bodily aches and fatigue are relieved by pulling and bending the parts of the limbs until all the joints crack in turn.

Cupping is perhaps the most frequently practised surgical operation. Severe internal bruising from falls or heavy blows is the usual occasion. The operation is performed by scratching the skin with the point of a knife, and then applying the mouth of a bamboo cup previously heated over the fire. The cup is a piece of bamboo some five or six inches in length and an inch or rather more in diameter. Its edge is thinned and smoothed. Several of these may be simultaneously applied in a case of extensive bruising. Since this operation, like tatuing, involves the shedding of blood, some small offering, such as a few beads, must be made to the patient by the operator.

The Kayans have distinct numerals up to ten (*ji, dua, telo, pat, limer, nam, tusu, saya, pitan, pulu*). Those from eleven to nineteen are formed by prefixing *pulu* (=ten) to the names of the digits; and those from twenty to twenty-nine by prefixing *dua pulu* (=two twenty); and so on up to *ji ator* (=one hundred). Two hundred is *dua ator*, three hundred is *telo ator*, and so on up to *mibu* (=one thousand). All or most of the other tribes (except the Punans) have a similar system of numerals,

though the numbers beyond the first ten are little used. In counting any objects that cannot be held in the hand or placed in a row, the Kayan (and most of the other peoples) bends down one finger for each object told off or enumerated, beginning with the little finger of the right hand, passing at six to that of the left hand, and then to the big toe of the right foot, and lastly to that of the left foot. When all the names or objects have been mentioned, he holds the toe reached until he or some one else has told off the number; if the number was, say, seventeen, he would keep hold of the second toe of the left foot until he had counted up the number implied by that toe, either by means of counting or by adding up five and five and five and two; unless the count ends on the little toe of the left foot, when he knows at once that the number is twenty. If a larger number than twenty is to be counted, as when, for example, a chief has to pay in tax for each door of his house, he calls in the aid of several men, who sit before him. One of these tells off his fingers and toes as the chief utters the names of the heads of the rooms; and when twenty have been counted in this way, a second man begins on his fingers, while the first continues to hold on to all his toes. A third and a fourth man may be used in the same way to complete the count; and when it is completed, the total is found by reckoning each man as two tens, and adding the number of fingers and toes held down by the last man. The reckoning of the tens is done by addition rather than multiplication. Both multiplication and division are almost unknown operations.

When a chief is getting ready to pay in the door tax of two dollars a door, he does not count the doors and then multiply the number by two: he simply lays down two dollars for each door and pays in the lot, generally without knowing the sum

total of the dollars. If a chief were told to pay in the tax for half his doors only, he would not know how to carry out the instruction. Subtraction is accomplished only in the most concrete manner, *e.g.* if a man wished to take away eight from twenty-five, he would count out twenty-five of the objects in question, or of bits of leaf or stick, then push away eight and count up the remainder. A dodge sometimes adopted, especially by the Kenyah, for counting the persons present, is to take a fern-leaf with many fronds, tear off a half of each frond, handing each piece to one of the men, until every man present affirms that he has a piece, and then to count the number of torn fronds remaining on the stalk.

It will thus be seen that the arithmetical operations of the Kayans are of an extremely concrete character; those of the other tribes are similar (with the exception again of the Punans, who do not count beyond three); though many of the Klemantans get confused over simple counting and reckoning, which the Kayans accomplish successfully.

Tama Bulan, the Kenyah chief whom we have had occasion to mention in several connections, obtained and learnt the use of an abacus from a Chinaman, and used it effectively. This deficiency in arithmetic is, however, no evidence of innate intellectual inferiority, and there seems to be no good reason to doubt that most of the people could be taught to use figures as readily as the average European; those children who have entered the schools seem to pick up arithmetic with normal rapidity.

The Sea Dayaks sometimes deposit sums of money with the Government officers, and they know accurately the number of dollars paid in; but when they withdraw the deposit, they generally expect to receive the identical dollars paid in by them.

MEASUREMENT

The Kayans use two principal standards of length, namely, the *buka* and the *buhak*. The former is the length of the span from finger-tip to tip of outstretched arms; the latter is the length of the span from tip of the thumb to tip of the first finger of the same hand. In buying a pig, for example, the price is determined by the number of *buhak* required to encircle its body just behind the fore-legs. The half *buka* is also in general use, especially in measuring rattans cut for sale, the required length of which is two and a half *buka*. In order to express the half, they have adopted the Malay word *stingah*, having no word of their own.

Distances between villages are always expressed in terms of the average time taken by a boat in ascending the stream from one to the other. Distances by land are expressed still more vaguely; for example, the distance between the heads of two streams might be expressed by saying that, if you bathe in one, your hair would still be wet when you reach the other (which means about one hour); or a longer distance, by saying that if you started at the usual time from one of the places you would reach the other when the sun is as high as the hawk (which means a journey from sunrise to about 10 A.M.), or when the sun is overhead (*i.e.* noon), or when it is declining (about 3 P.M.), or when the sun is put out (sunset), or when it is dark.

In order to describe the size of a solid object such as a fish, a Kayan would compare its thickness with that of some part of his body, the forearm, the calf of the leg, the thigh, or head, or the waist. In describing the thickness of the subcutaneous fat of a pig, he would mention one, two, three, or even four fingers.

COSMOLOGICAL AND GEOGRAPHICAL NOTIONS

The more intelligent Kayans can give a fairly good general description of the geographical features and relations of the district in which they live. In order to do this a Kayan will map out the principal features on a smooth surface by placing pieces of stick to represent the rivers and their tributaries, and pieces of leaf to represent the hills and mountains; he will pay special attention to the relations of the sources of the various streams. In this way a Kayan chief of the Baram would construct a tolerably accurate map of the whole Baram district, putting in Bruni and *Usun Apo* and the heads of the Rejang, Batang Kayan, Tutong, and Balait rivers. He knows that all the rivers run to the sea, though few Kayans have seen the sea or, indeed, been outside the basin of their own river. To have been to another river, or to have seen the sea, is a just ground of pride. He does not know that Borneo is an island, though he knows that the white men and the Chinese come from over the sea; he will confidently assert that the sea is many times larger than the Baram river, even ten times as large. They seem to regard the sea as a big river of which their main river is a tributary.

Ibans sometimes speak of *Airopa* (meaning Europe), which they take to mean the river Ropa, as the home of the white man; and all the tribesmen are apt to think of foreigners as living on the banks of rivers in forest-covered country much like their own.

Although the Kayans do not observe the stars and their movements for practical purposes, they are familiar with the principal constellations, and have fanciful names for them, and relate mythical

stories about the personages they are supposed to represent (Chap. XVII.).¹ They seem to have paid no special attention to the planets. Inconsistently with the star myths, the stars are regarded as small holes in the floor of another and brighter world, and it is said that these holes have been made by the roots of plants which have penetrated through the soil of that world.

The sky is regarded as a dome which meets the earth on every hand, and this limiting zone is spoken of as the edge of the sky ; but they have no notion how far away this edge may be ; they recognise that, no matter how many days one travels in any one direction, one never gets appreciably nearer to it, and they conclude, therefore, that it must be very distant. They understand that the clouds are very much less distant than the sky, and that they merely float about the earth. Neither sun nor moon seems to be regarded as animated.

Two total eclipses of the sun have occurred in Borneo in the last half-century. These, of course, caused much excitement and some consternation.² The former of them serves as a fixed date in relation to which other events are dated.

The traditional lore of the Kayans provides answers of a kind to many of the deep questions that the spirit of enquiry proposes whenever man has made provision against the most urgent needs of his animal nature. Yet the keener intelligences among them do not rest satisfied with these conventional answers ; rather, they ponder some of the deepest questions and discuss them with one another from time to time. One question we have heard

¹ There is current among the Klemantans a larger number of such myths than among the Kayans.

² The second occurred during the residence of one of us (C. H.) in the Baram, and the alarm of the people was largely prevented by the issue to all the chiefs of *tebuku* (tallies) foretelling the date of its incidence. Nevertheless one woman, at least, was so much frightened by the spectacle that she ran into her house and dropped down dead.

debated is—Why do not the dead return? Or rather, Why do they become visible only in dreams and even then so seldom? The meeting of dead friends in dreams generally leaves the Kayan doubtful whether he has really seen his friend; and he will try to obtain evidence of the reality of the *revenant* by prayer and by looking for a favourable answer in the liver of a pig, the entrails of a fowl, or in the behaviour of the omen birds. They argue that persons who have been much attached to their relatives and friends would surely return to visit them frequently if such return were at all possible.

The relation of the sky to the earth remains also an open and disputed question. One of us well remembers how, when staying in a Kenyah house, he was approached by a group of youths who evidently were debating some knotty problem, and how they very seriously propounded the following question:—If a dart were shot straight up into the air and went on and on, what would become of it? Would it come up against the sky and be stopped by it?

The whereabouts of the home of the white men, and how long is spent on the journey thither, are questions often raised. Tama Bulan once raised the question of the motion of the sun, and having been told that really the earth revolves and that the sun only appears to move round it, he argued that this could hardly be, since we see the sun move every day. For a long time he said nothing more on this topic to us, but it continued to occupy his mind; for some years later he recurred to it and announced that he now accepted the once incredible doctrine, because he had inquired concerning it of every European he had been able to meet, and all had given him the same answer.

The methods of argument of the Kayans are characteristic and worthy of a short description.

As we have said, they are great talkers and orators. They are by no means an impulsive people; far less so than the Kenyahs or the Sea Dayaks. Although they are not a vivacious or talkative people in general intercourse, every undertaking of any importance is carefully discussed in all its aspects, often at what we should consider unnecessary length, before the first step is taken; and in such discussions each man likes to have his say, and each is heard out patiently by his fellows. They have a strong belief in the efficacy of words; this is illustrated by the copious flood of words which they pour out whenever they perform any religious or other rite.

In arguing or persuading, or even threatening, they rely largely on indirect appeals, on analogy, simile, and metaphor, flavoured with a good deal of humour of a rather heavy kind. Or they may convey a strong hint by describing a professed dream in which the circumstances under discussion are symbolised.

The following incident illustrates this mode of speech. Two Kayans quarrelled over the sale of a pig. The current price was a dollar a *buhak* (*i.e.* the span from finger-tip to thumb-tip, see vol. ii. p. 212). The buyer had insisted on measuring it by spans from thumb to tip of second finger, whereas the customary span is to the tip of the index finger. The case was brought before the chief, who of course might have contented himself, but not perhaps the purchaser, by authoritatively laying down the law of custom. He, therefore, being a man of tact and experience, thrust out his second finger and pointed it at the purchaser of the pig, saying, "Suppose any one pointed at you like that, instead of with the index finger; you would all laugh at him." All the people sitting round laughed, and the purchaser went away convinced of the propriety of using the index finger in measuring a pig.

To illustrate the way in which a chief may exert influence in matters in which he has no footing for the exercise of formal authority, we cite the following bit of history. It is an ancient custom of the Kayans to have in the house a very large lampit (the mat made of parallel strips of rattan), the common property of the household, which is spread on the occasion of the reception of visitors to serve as a common seat for guests and hosts. The Kayans of the Baram, under the individualising influences of trade and increasing stocks of private property, neglected to renew these communal mats; and thus the good old custom was in danger of dying out. This was observed with regret by an influential chief, who, therefore, found an opportunity to relate in public the following story. "A party of Kayans," he said, "once came over from the Batang Kayan to visit their relatives in the Baram. The latter dilated upon the benefits of the Rajah's government, peace, trade, and the possibility of fine dress for themselves and their wives and of many other desirable acquisitions, all for the small annual payment of two dollars a door. The visitors looked about them and confessed that they still had to be content with bark clothing, bamboo cups, and wooden dishes; 'but,' they added, 'if you come to our house you will at least find on the floor a good *lampit* on which we can all sit together.'" The story quickly went the round of the Kayan villages in the Baram, with the result that large *lampits* quickly came back into general use and the good old custom was preserved.

The Kayans have a keen sense of humour and fun. As with ourselves, the most frequent occasions of laughter are the small mishaps that happen to one's companions or to oneself; and practical jokes are perpetrated and appreciated. For example, at the time when the wild pigs were

dying in large numbers, a boat-load of Kayans working up-river encountered a succession of pigs' carcasses floating down, most of them in a state of decomposition and swollen with gases. A practical joker at the bow conceived the notion of prodding the carcasses with his spear and thus liberating the foul-smelling gases for the benefit of those who sat in the stern of the boat, to their great disgust and the amusement of those on the forward benches. Again—a Klemantan example—a chewer of betel-nut and lime sometimes prepares several quids wrapped carefully in *sirih* leaf, and sets them aside till they are required. On one occasion, while the crew of a boat landed to cook their dinner, a youngster carefully opened such a quid and substituted a piece of filth for the betel-nut. When the victim of the joke spat out the morsel, spluttering with disgust and anger, the crew was moved to loud laughter, which they tried in vain to suppress out of consideration for the feelings of the victim; for no one likes to be laughed at.

But, although the Kayans have a strong sense of the ridiculous, their laughter is not so violent and uncontrollable as that of Europeans is apt to be, and it is not so apt to recur from time to time at the mere recollection of an amusing incident.

We refer to some of the stories reproduced in Chapter XVII. as examples of the less crude forms of humour appreciated by the people. These stories are repeated again and again, without failing to amuse those who are perfectly familiar with them. *Æsop's* fables transposed into a Bornean key were, we found, much appreciated. In a large proportion of the entertaining stories of the Kayans, as well as of the other tribes, the point of the story depends on some reference to sexual relations or actions. But such references are not, as a rule, coarsely put, but rather hinted at merely, often in a somewhat

obscure way ; *e.g.* such a story may terminate before the critical point is reached with some such phrase as "Well, well, what of it?" and a shrug of the shoulders.

The tendency of the Kayans to laconic speech is well illustrated by their way of referring to well-known stories or fables with one or two words, in order to sum up or characterise a situation—much as we say "sour grapes!"

Like all other varieties of mankind (some few savage tribes perhaps excepted), the Kayans and other tribes are apt to distort the truth in their own favour, in describing from memory incidents that seriously affect their interests. When a party has allowed itself to commit some reprehensible action, such as over-hasty and excessive reprisals, a whole village, or even several villages, may conspire together more or less deliberately to "rig up" some plausible version of the affair which may serve to excuse or justify the act in the eyes of the government. A good *Penghulu*¹ will set about the investigation of such an affair with much tact and patience. He will send for those immediately concerned and patiently hear out their version of the incident. If it departs widely from the truth, he will find reason to suspect the fact. But, instead of charging the men with untruthfulness, or attempting to extort the truth by threats, or bullying, or torture (as is so often done in more highly civilised courts), he keeps silence, shrugs his shoulders, and tells them to go away and think it over, and to come back another day with a better story. In the meantime he hears the version of some other group, who view the affair from a different angle, and thus puts himself in a position to suggest modifications of the new version of the former group. When he has in this way gathered in a

¹ See vol. ii. p. 272.

variety of accounts of the incident, he find himself in a position to construct, by a process of moral triangulation, an approximately correct picture; this he now lays before the party immediately concerned, who, seeing that the game is up, fill in the details and supply minor corrections. Throughout this process the tactful *Penghulu* never shuts the door upon his informants or tries to pin them down to their words, or make them take them back; rather he keeps the whole story fluid and shifting, so that, when the true account has been constructed, the witnesses are not made to feel that they have lost their self-respect.

It seems worth while to describe here one of a large class of incidents which illustrate at the same time the workings of the native mind and the way in which an understanding of such workings may be applied by the administrator. The Resident of the Baram having heard of the presence in the central no-man's land of a considerable population of Kenyahs under a strong chief, *Tama Kuling*, sent friendly messages to the latter. He responded by sending a lump of white clay, which meant that he and his people recognised that they were of the same country as the people of the Baram and that their feelings were friendly; and with it came an elaborately decorated brass hook (Pl. 184), which was to serve as a complimentary and symbolical acknowledgment of the white man's power of binding the tribes together in friendship. He sent also a verbal message acknowledging his kinship with the Kenyahs of the Baram; but he added that he and his people were in the dark and needed a torch (*i.e.* they wanted more explicit information about the conditions obtaining in the Baram). In reply to these representations, the Resident despatched trusty messengers to *Tama Kuling* bearing the following articles: a large hurricane



PLATE 184. BRASS HOOKS AND SWORD-HANDLES SENT BY TAMA KULING TO THE RESIDENT OF THE BARAM AS SYMBOLS OF PEACE.

lamp for *Tama Kuling*, and smaller ones for the other principal chiefs of the district : smaller lamps again were sent for the heads of houses, and with them a large stock of boxes of lucifer matches, which were to be dealt out to the heads of the rooms of each house. In this way the desired torch was provided for every member of their communities. With these symbols went a large horn of the African rhinoceros, out of which *Tama Kuling* might fashion a hilt for his sword.¹

We were afterwards informed that, on the arrival of these symbolic gifts, *Tama Kuling* called together the chiefs of all the surrounding villages to receive their share, and to discuss the advisability of accepting the implied invitation to migrate into the Baram. The proposition was favourably received, and a large proportion of the population of that region have since acted upon the resolution then taken.

To the disjointed collection of remarks which make up this chapter we venture to add the following observations. It has often been attempted to exhibit the mental life of savage peoples as profoundly different from our own ; to assert that they act from motives, and reach conclusions by means of mental processes, so utterly different from our own motives and processes that we cannot hope to interpret or understand their behaviour unless we can first, by some impossible or at least by some hitherto undiscovered method, learn the nature of these mysterious motives and processes. These attempts have recently been renewed in influential quarters. If these views were applied to the savage peoples of the interior of Borneo, we should characterise them as fanciful delusions natural to the anthropologist who has spent all the days of his life

¹ The horn of the small and rare Bornean rhinoceros is the most highly valued of the various substances out of which the sword hilts are carved.

in a stiff collar and a black coat upon the well-paved ways of civilised society.

We have no hesitation in saying that, the more intimately one becomes acquainted with these pagan tribes, the more fully one realises the close similarity of their mental processes to one's own. Their primary impulses and emotions seem to be in all respects like our own. It is true that they are very unlike the typical civilised man of some of the older philosophers, whose every action proceeded from a nice and logical calculation of the algebraic sum of pleasures and pains to be derived from alternative lines of conduct ; but we ourselves are equally unlike that purely mythical personage. The Kayan or the Iban often acts impulsively in ways which by no means conduce to further his best interests or deeper purposes ; but so do we also. He often reaches conclusions by processes that cannot be logically justified ; but so do we also. He often holds, and upon successive occasions acts upon, beliefs that are logically inconsistent with one another ; but so do we also.

CHAPTER XXI

ETHNOLOGY OF BORNEO

IN the foregoing chapters it has been shown that the six groups which we have distinguished by the names Kayans, Kenyahs, Klemantans, Muruts, Nomads or Punans, and Ibans or Sea Dayaks, differ considerably from one another in respect of material and moral culture as well as of mental and physical characters. We have used these names as though the groups denoted by them were well defined and easily to be distinguished from one another. But this is by no means the case. Our foregoing descriptions are intended to depict the typical communities of each group, those which present the largest number of group-marks. Besides these more typical communities, which constitute the main bulk of the population, there are many communities or sub-tribes which combine in some measure the characteristics of two or more of the principal groups. It is this fact that renders so extremely difficult the attempt to classify the tribes and sub-tribes in any consistent and significant fashion, and to which is largely due the confusion that reigns in most of the accounts hitherto given of the inhabitants of Borneo. We believe, however, that the divisions marked by the six names we have used, namely, Kayan, Kenyah, Klemantan, Murut, Punan, and Iban, are true or natural divisions; and that the intermediate forms are due, on the one hand, to crossing through inter-

marriage, which takes place continually in some degree, and, on the other hand, to the adoption of the customs and beliefs and traditions and to the imitation of the arts and crafts of one natural group by communities properly belonging to a different group. The main groups seem to us to be separated from one another by differences of two kinds: some by racial or ethnic differences, which involve differences of physical and mental constitution, as well as by cultural differences; others by differences of culture only, the racial characters being hardly or not at all differentiated.

We propose in this chapter to attempt to justify these main distinctions, and to define more nearly their essential nature and grounds. This attempt must involve the statement of our opinion as to the ethnic affinities of all the principal tribes. We are fully aware that this statement can be only of a provisional nature, and must be liable to modification and refinement in the light of further observation and discussion. But we think that such a statement may serve a useful purpose; namely, that it may serve as a basis upon which such corrections and refinements may later be made.

The most speculative part of this statement must necessarily be that which deals with the affinities of the tribes of Borneo with the populations of other areas; but even here we think it better to set down our opinion for what it may be worth, not concealing from the reader its slight basis. We state in the following paragraph the main features of the history of the tribes of Borneo as we conceive it.

The wide distribution of remnants of the Negrito race in the islands round about Borneo and in the adjacent parts of the mainland of Asia renders it highly probable that at a remote period Negritos lived in Borneo; but at the present time there exist no Negrito community and no distinct traces of



PLATE 185. A KAYAN OF THE MAHAKAM RIVER.

the race, whether in the form of fossil remains or of physical characters of the present population, unless the curly hair and coarse features of a few individuals to be met with in almost all the tribes may be regarded as such traces. These negroid features of a small number of the present inhabitants are perhaps sufficiently accounted for by the fact that slaves have been imported into Borneo from time to time throughout many centuries by Arabs and Malays and by the Illanum pirates; and some of these slaves were no doubt Negritos, and some, possibly, Africans or Papuans.¹

We leave open the question of an ancient Negrito population, and go on to the statement that the present population is derived from four principal sources. From a very early period the island has been inhabited in all parts by a people of a common origin whose surviving descendants are the tribes we have classed as Klemantans, Kenyahs, and Punans. This people probably inhabited Borneo at a time when it was still connected with the mainland. Their cultural status was probably very similar to that of the existing Punans. It seems not improbable that at this early period, perhaps one preceding the separation of Borneo, Sumatra, and Java from the mainland, this people was scattered over a large part of this area. For in several of the wilder parts, where the great forest areas remain untouched, bands of nomads closely resembling the Punans of Borneo are still to be found, notably the Orang Kubu of Sumatra, and perhaps the Bantiks of northern Celebes. The principal characteristics of this primitive culture are the absence of houses or any fixed abode; the ignorance of agriculture, of metal-working, and of boat-making; and the nomadic

¹ Although it is impossible to form any estimate of the numbers of such imported slaves of negroid type, it is, we assert, a fact that some have been imported. We have trustworthy information of the possession of two Abyssinian slaves in recent times by a Malay noble.

hunting life, of which the blow-pipe is the principal instrument. The chief and only important improvement effected in the condition of the Punans since that early period would seem to be the introduction of the superior form of blow-pipe of hard wood. This cannot be made without the use of a metal rod for boring, and, since none of the Bornean tribes which still lead the nomad life know how to work metals, it may be inferred that they have learnt the craft of making the *sumpitan* from more cultured neighbours, procuring from them by barter the iron tools required—as they still do.

It is impossible to make any confident assertion as to the affinities of this widely diffused people from which we believe the Punans, Kenyahs, and Klemantans to be descended. But the physical characters of these tribes, in respect of which they differ but slightly from one another, lead us to suppose that it was formed by a blending of Caucasian and Mongoloid elements, the features of the former predominating in the race thus formed. The fairness of the skin, the wavy and even, in some individuals, the curly character of the hair; the regular and comparatively refined features of many individuals; the frequent occurrence of straight and aquiline noses; the comparatively large, horizontal, or only slightly oblique, palpebral aperture; the not infrequent absence of all trace of the Mongolian fold of the eyelid and its slightness when present—all these characters point to the predominance of the Caucasian element in the ethnic blend.

On the other hand, the smooth yellowish skin, the long dark thick hair of the scalp, and the scantiness of the hair on the cheeks, chin, and lips; the rather broad cheek-bones, the prevailing slight obliquity of the eyes, the rather narrow palpebral aperture, and the presence of a slight Mongolian fold—these characters (all of which are found in a considerable

proportion of these peoples) are features that point to Mongol ancestry.¹

It was said above that the skin of these tribes is of very pale yellow colour. In this respect there is little to choose between them, but on the whole the Punans are of rather lighter colour than the others, and, as was said before, of a faintly green tinge. This difference is, we think, sufficiently accounted for by the fact that the Punan seldom or never exposes himself to full sunlight, whereas the others are habitually sun-browned in some degree. But the lighter colour of this whole group of tribes (as compared especially with the Kayans and Ibans) cannot be explained in this way; for the habits and conditions of life of Kenyahs and Klemantans are very closely similar to those of the Kayans; and it must, we think, be regarded as a racial character.

The name Indonesian is perhaps most properly applied to this people which we suppose to have resulted from the contact and blending of the Caucasian and Mongoloid stocks in this corner of Asia. The systematic ethnographers use this term in a vague and uncertain manner. Deniker defines the Indonesians by saying that they comprise "the little intermixed inland populations of the large islands (Dyaks of Borneo, Battas of Sumatra, various "Alfurus" of Celebes, and certain Moluccas)." ² He seems doubtful whether the name

¹ In the course of measuring and observing the physical characters of some 350 individuals of the various tribes, we recorded in each case the eye characters. Of a group of 80 subjects made up of Kenyahs, Klemantans, and Punans (who in this respect do not differ appreciably from one another), we noted a moderately marked Mongolian fold in 14 subjects, the rest having in equal numbers either no fold or but a slight trace of it. As regards obliquity of the aperture, in rather more than half it was recorded as slight, in one quarter as lacking, and in the rest as moderate. As regards the size of palpebral apertures, half were noted as medium, and about one quarter as small, and the remaining quarter as large. In the main, obliquity and smallness of aperture go with the presence of the Mongolian fold. The most common form of eye in this group may therefore be described as very slightly oblique, moderately large, and having a slight trace of the Mongolian fold.

² *The Races of Man*, p. 486, London, 1900.

Indonesian should be applied to the eight groups of aborigines of Indo-China which he distinguishes.¹ He recognises that the Indonesians and the Malaysans are of very similar physical characters, but distinguishes them as two of four races which have given rise to the population of the Malay Archipelago—namely, Malaysans, Indonesians, Negritos, and Papuans. He regards the Indonesians (used in a wide sense to include Malays) as most closely akin to the Polynesians; but he expresses no opinion as to their relations to the Mongol and Caucasian stocks.

Keane describes the Indonesians as a Proto-Caucasic race which must have occupied Malaysia and the Philippines in the New Stone Age. He separates them widely from the Malays and Proto-Malays, whom he describes as belonging to the Oceanic branch of the Mongol stock;² and the "Dyaks" of Borneo are classed by him with strict impartiality sometimes with the Proto-Malays, sometimes with the Proto-Caucasians.

If these oldest inhabitants of Borneo may be regarded as typical Indonesians (and we think that they have a strong claim to be so regarded), then we think that the usage of the term by both Keane and Deniker errs in accentuating unduly the affinity of the Indonesians with the Polynesians, and that Keane's errs also in ignoring the Mongol affinities of the Indonesians.

The most plausible view of the relations of these stocks seems to us to be the following. Polynesians and Indonesians are the product of an ancient blend of southern Mongols with a fair Caucasian stock. In both the Caucasian element predominates, but more so in the Polynesian than in the Indonesian. We imagine this blending to

¹ *Op. cit.* p. 392.

² *Man, Past and Present*, London, 1899, pp. 562 and 143.



PLATE 187. AN ORANG BUKIT (KLEMANTAN) WOMAN,
BARAM DISTRICT.

have been effected at a remote period in the south-eastern corner of Asia, probably before the date at which Borneo became separated from the mainland. If, as seems probable, this blending was effected by the infusion of successive doses of Mongol blood from the north into a Caucasian population that had previously diffused itself over this corner of Asia from the west,¹ the smaller proportion of the Mongol element in the Polynesians may be due to their having passed into the islands, while the Indonesians remained on the continent receiving further infusions of Mongol blood.

The separation of Borneo from the mainland then isolated part of the Indonesian stock within it, at a period when their culture was still in a very primitive condition, presumably similar to that of the Punans. The Proto-Malays, on the other hand, represent a blending of the Mongol stock (or of a part of the Indonesian race) with darker stock allied to the Dravidians of India, which is perhaps properly called Proto-Dravidian, and of which the Sakai of the Malay peninsula (and, perhaps, the Toala of central Celebes) seem to be the surviving representatives in Malaysia. In this blend, which presumably was effected in an area south of that in

¹ Prof. A. H. Keane (*Man, Past and Present*, p. 206), after citing the statements of various observers to the effect that persons of almost purely Caucasian or European type are not infrequently encountered among several of the tribes of Upper Burma, Tonking, and Assam, notably the Shans, and the allied peoples known as Chins, Karens, Kyens, and Kakhyens, writes: "Thus is again confirmed by the latest investigations, and by the conclusions of some of the leading members of the French school of anthropology, the view first advanced by me in 1879, that peoples of the Caucasian (here called 'Aryan') division had already spread to the utmost confines of south-east Asia in remote prehistoric times, and had in this region even preceded the first waves of Mongolic migration radiating from their cradleland on the Tibetan plateau." While we accept this view, so ably maintained by Keane, it is only fair to point out that J. R. Logan, in a paper published in 1850, had maintained that a Gangetic people (by which he meant a people formed in the Gangetic plain by the blending of Caucasian and Mongoloid stocks) had wandered at a remote epoch into the area that is now Burma, following the shore of the Indo-Malayan sea; and that he recognised the Karens and Kakhyens as the modern representatives of this people of partially Caucasian origin ("The Ethnology of Eastern Asia," *The Journal of the Indian Archipelago*, vol. iv. p. 481, 1850).

which the Indonesian blend was formed, the Mongol element seems to predominate.

After the separation of Borneo from the mainland, there came a long period throughout which it remained an isolated area, the population of which received no important accessions from other areas. It is probable that during this period the Indonesian population of the mainland continued to receive further infusions of Mongol blood; for there is abundant evidence that for a long time past there has been a drifting of Mongol peoples, such as the Shans, southwards from China into the Indo-Chinese area.

We may suppose that during this period the knowledge and practice of working iron, of building long houses and boats, and of cultivating *padi*, became diffused through the greater part of the population of this corner of the Asiatic continent. This advance of culture would have rendered possible the passage of these peoples to the islands in boats. But it seems probable that no considerable incursion of people from this area was effected until a comparatively recent date.

In Chapter II. we have mentioned the evidences of Hindu-Javan influence on Borneo, to which must be ascribed the existence of the Buddhist court at Bruni before the coming of the Malays, as well as traces of Hindu culture in south Borneo, including the practice of cremation by the Land Dayaks, the burning of the bones by other tribes, stone carvings,¹ and articles of gold and fragments of pottery of Hindu character. There must have been a certain infusion of Javanese and perhaps Hindu blood at this time; but both in physical type and in culture the surviving traces seem to be insignificant.

¹ Nieuwenhuis publishes a photograph of such carvings found in the Mahakan or Upper Kotei river. They included fragments of a cylindrical column and what seems to be a caparisoned kneeling elephant. *Quer durch Borneo*, vol. ii. p. 116.



PLATE 188. PROFILE OF WOMAN IN PLATE 187.

We have mentioned also in Chapter II. the early intercourse between China and the Buddhist rulers of Bruni and other parts of north and north-west Borneo, and the legend of an early settlement of Chinese in the extreme north.

But these civilised or semi-civilised visitors and settlers were separated from the indigenous Borneans by a great culture gap, and they probably had but little friendly intercourse with them and affected their culture but little, if at all; and though it is possible that they bartered salt, metal, tools, and weapons, for camphor and other jungle produce, their influence, like that of the Malays, probably extended but a little way from the coasts in most parts of the island. The higher culture of the indigenous tribes of the interior has been introduced, we believe, by invasions of peoples less widely separated from them in cultural level, who have penetrated far into the interior and have mingled intimately with them. Three such invasions may be distinguished as of principal importance: that of the Kayans in the south and perhaps in the south-east, of the Muruts in the north, and of the Ibans in the south-west. Each of these three invading populations has spread up the course of the rivers to the interior and has established its communities over large areas, until in the course of the nineteenth century they have encountered one another for the first time. Besides these three most numerous and important invasions, there have been many smaller settlements from the surrounding islands, especially from Java, Celebes, and the Philippines, whose blood and culture have still further diversified the population and culture of the tribes of Borneo and complicated the ethnographical problems of the island.

Of the three principal invasions, that of the Kayans has been of most effect in spreading

a higher culture among the indigenous population.

There is good reason to believe that the Kayans have spread across Borneo from the south and south-eastern parts, following up the course of the large rivers until they reached *Usun Apo*, the central highlands, in which (see vol. i. p. 2) all the large rivers have their sources. The tradition of such north-westward migration is preserved among the Kayans of the Baram, who, according to their own account, crossed the watershed into the basins of the western rivers only a few generations ago. This tradition is in accordance with the fact that, within the memory of men still living, they have spread their villages farther westward along the banks of the Baram and the Rejang rivers, driving back the Muruts northwards from the Baram. It is borne out by the accounts of the Bruni Malays to the effect that the Brunis first became acquainted with the Kayans some few generations ago, and had known the Muruts long before the advent of the Kayans; and further, by the fact that the Kayans have left their name attached to many rivers both in the south and east, where the name Batang Kayan (or Kayan River) is the common appellation of several rivers on which Kayan villages are now very few.

The Kayans seem to have entered Borneo by way of the rivers opening on the south coast, and gradually to have penetrated to the central highlands by following up these rivers, pushing out communities every few years to build new villages higher up the river in the course of their unceasing search for new areas adapted to their wasteful farming operations.

There can, we think, be little doubt that the Kayans are the descendants of emigrants from the mainland, and that they brought with them thence

all or most of the characteristic culture that we have described. But from what part exactly of the mainland, and by what route, they have come, and how long a time was occupied by the migration, are questions in answer to which we cannot do more than throw out some vague suggestions.

We believe that the Kayans migrated to Borneo from the basin of the Irrawadi by way of Tenasserim, the Malay Peninsula, and Sumatra; and that they represent a part of the Indonesian stock which had remained in the basin of the Irrawadi and adjacent rivers from the time of the separation of Borneo, there, through contact with the southward drift of peoples from China, receiving fresh infusions of Mongol blood; a part, therefore, of the Indonesians which is more Mongoloid in character than that part which at a remote period was shut up in Borneo by its separation from the mainland. During this long period the Kayans acquired or developed the type of culture characterised by the cultivation of *padi* on land newly cleared of jungle by burning, the building of long houses on the banks of rivers, the use of boats, and the working of iron.

The way in which in Borneo the Kayans hang together and keep touch with one another, even though scattered through districts in which numerous communities of other tribes are settled, preserving their characteristic culture with extreme faithfulness, lends colour to the supposition that the whole tribe may thus have been displaced step by step, passing on from one region and from one island to another without leaving behind any part of the tribe. The passage of the straits between the Peninsula and Sumatra, and between Sumatra and Borneo, are the parts of this tribal migration that are the most difficult to imagine. But we know that Kayans do

not fear to put out to sea in their long war-boats. We have known Kayan boats to descend the Baram River and to follow the coast up to Bruni; and we have trustworthy accounts of such expeditions having been made in former days by large war parties in order to fight in the service of the Sultan of Bruni. The distance from the Baram mouth to Bruni (about 100 miles) is nearly equal to the width of the broadest stretch of water they must have crossed in order to have reached Borneo from the mainland by way of Sumatra. This hypothetical history of the immigration of the Kayans receives some support from the fact that a vague tradition of having crossed the sea still persists among them. We attach some importance to this Kayan tradition of their having come over the sea, as evidence that they are comparatively recent immigrants to Borneo; but the principal grounds on which we venture to suggest this history of the Kayans and of their invasion of Borneo are three: first, the affinities of the Kayans in respect of physical character and culture to certain tribes still existing in the area from which we believe them to have come; secondly, historical facts which go far to explain such a migration; thirdly, their relations to other tribes of Borneo. We add a few words under each of these heads.

I. As long ago as the year 1850, J. R. Logan, writing of highland tribes of the basins of the Koladan and Irrawadi and the south-eastern part of the Brahmaputra, asserted that "the habits of these tribes have a wonderful resemblance to those of the inland lank-haired races of Indonesia. . . . There is hardly a minute trait in the legends, superstitions, customs, habits, and arts of these tribes, and the adjacent highlanders of the remainder of the Brahmaputra basin, that is not also characteristic of some of the ruder lank-haired tribes of



PLATE 189. LONG POKUNS (KLEMANTANS) OF DAPOI RIVER
BARAM DISTRICT.

Sumatra, Borneo, the Philippines, Celebes, Ceram, and the trans-Javan islands."¹

This assertion, though, no doubt, rather too sweeping, seems to have a large basis in fact, so far as it concerns the tribes of Borneo.

We have not been able to find that any one tribe of this part of the mainland agrees closely with the Kayans in respect of physical characters and all important cultural features. Nevertheless, very many of the features of the Kayan culture are described as occurring amongst one or another tribe, though commonly with some considerable differences in detail. In attempting to identify the nearest relatives of the Kayans among the mainland tribes, it has to be remembered that all these have been subjected to much disturbance, in some cases, no doubt, involving changes of habitat, since the date at which, as we suppose, the Kayans left the continent. And since the Kayans, from the time of their arrival in Borneo, have played the part of a dominating and conquering people among tribes of lower culture, and have imposed their customs upon these other tribes, without blending with them or accepting from them any important cultural elements, it follows that we must regard the Kayans as having preserved, more faithfully than their relatives of the mainland, the culture which presumably they had in common with them a thousand years or more ago.

Of all the peoples of the south-eastern corner of the continent, the one which seems to us most closely akin to the Kayans is that which comprises the several tribes of the Karens.² These have been regarded by many authors (3) as the indigenous people of Burma. Their own traditions tell of their

¹ "The Ethnology of Eastern Asia," *Journ. of Indian Archipelago*, vol. iv. p. 478.

² We have not been able to find any full and satisfactory description of the Karens, but we have brought together whatever statements about them and the

coming from the north across a great river of sand and of having been driven out of the basin of the Irrawadi at a later date (1). At present the Karens are found chiefly in the Karen hills of Lower Burma between the Irrawadi and the Salween and in the basin of the Sittang River, which runs southwards midway between those two greater rivers to open into the head of the Gulf of Martaban. But they have been much oppressed by their more civilised neighbours, the Burmese and the Shans, and their communities are widely scattered in the remoter parts of the country and are said to extend into Tenasserim far down the Malay Peninsula. By the Burmese they are called also *Kayens* or *Kyens*, the *y* and *r* sounds being interchangeable in Burmese (1 and 3).

Peoples generally recognised as closely akin to the *Karens* are the *Chins* (who are also known as *Khyens*) (14) of the basin of the Chindwin, the large western tributary of the Irrawadi; and the *Kakhyens* (also called *Kachings* and *Singpho*), who occupy the hills east of Bhamo and the basin of the river Tapang in the borderlands of Burma and Yunnan (7). The Nagas of Manipur and of the Naga Hills of Assam also seem to belong to the

tribes most nearly related to them seem significant for our purpose from the following sources. The figures in brackets in the text refer to this list.

- (1) J. R. Logan, "The Ethnology of Eastern Asia," *loc. cit.*
- (2) Lieut.-Col. James Low on "The Karean Tribes of Martaban and Javai," *Journ. of Indian Arch.*, vol. iv.
- (3) A. R. McMahon, *The Karens of the Golden Chersonese*, London, 1876.
- (4) E. B. Cross, "The Karens," *Journ. of the Amer. Oriental Soc.*, 1854.
- (5) T. Mason, "The Karens," *Journ. of the Asiatic Soc.*, 1866, part ii.
- (6) D. M. Smeaton, *The Loyal Karens of Burma*, London, 1887.
- (7) J. Anderson, *From Mandalay to Momien*.
- (8) Lieut.-Col. Waddell, "Tribes of the Brahmaputra Valley," *Journ. of the Royal Asiatic Soc.*, 1900.
- (9) A. R. Colquhoun, *Among the Shans*, London, 1885.
- (10) T. C. Hodson, *Naga Tribes of Manipur*, London, 1911.
- (11) T. C. Hodson, "The Assam Hills," a paper read before the Geographical Society of Liverpool in 1905.
- (12) Sir J. G. Scott, *Burma*.
- (13) A. H. Keane, *Man, Past and Present*, London, 1899.
- (14) J. Deniker, *The Races of Man*, London, 1900.

same group of peoples, though less closely akin to the Karens than the Chins and the Kakhyens.

It seems highly probable that all these, together with the Kayans, are surviving branches of a people which occupied a large area of south-eastern Asia, more especially the basin of the Irrawadi, for a considerable period before the first of the successive invasions which have given rise to the existing Burmese and Shan nations. The physical characters of all of them are consistent with the view taken above, namely, that they represent the original Indonesian population of which the Klemantans of Borneo are the pure type, modified by later infusions of Mongol blood. In all these occur individuals who are described as being of almost purely Caucasian type and very light in colour.

Three principal tribes of Karens are distinguished, the Sgan, Pwo, and Bwe. Of these the Bwe are also known as the Hill-Karens and seem to have preserved their own culture more completely than the others, though the Sgan are said to be the purest in blood, the lightest in colour, and more distinctive in type than any other of the tribes of south-eastern Asia (4). Of the Hill-Karens, Mason said, "Some would be pronounced European. Indeed, if not exposed to the sun, some of them would be as fair, I think, as many of the inhabitants of northern Europe." Yet the commoner type of Karen is said to show distinctly Mongoloid facial characters. Of those Karens who have been least affected by their more cultured neighbours, we are told that they live in small communities, each of which is governed by a patriarch who is at once high priest and judge, and who punishes chiefly by the infliction of fines. He raises no regular tax, but receives contributions in kind towards the expenses of entertainment (3). Several communities join together, sometimes under a leading chief, in order to meet a common foe (3).

They build long houses in which a whole community of as many as 400 persons dwell together (4). These houses are described as of Himalayic type. "It (the house) is made by sinking posts of large size firmly in the ground and inserting beams or joists through the posts eight feet from the ground, and on these laying the floor with slats of bamboo." The walls and partitions are mats of woven bamboo, and the roof is thatched with palm leaves (4). This very incomplete description leaves it open to suppose that the Karen house is very similar to that built by the Kayans when for any reason the latter build in hasty and temporary fashion. But the still more scanty description of another writer (3) implies that the arrangement of the interior of the house is unlike that characteristic of the Kayans. They frequently migrate to new sites.

The Karens cultivate *padi* and prepare the jungle land for cultivation by burning down the forest. They prepare from rice a spirit to which they are much addicted. The hill tribes are truculent warriors and head-hunters. Captives are made slaves. They use and make spears and axes, and a cross-bow¹ with poisoned arrows. They rear pigs and poultry, and train dogs to the chase. The men eradicate their beards. They wear many small rings on the forearms and legs. The lobes of the ear are perforated and often enormously distended (3).

They address prayers and supplications for protection and prosperity to a Supreme Being whom they address as "Lord of the heavens and earth" (5). They believe also in a multitude of nature spirits, most of whom are harmful. The fear of them occasions many ceremonial acts. The taking of heads is said to be a means of propitiating these spirits (3). They believe that during sickness the soul departs from the body; and the medicine-man

¹ The cross-bow is used as a toy by Kayan boys only.



PLATE 190. LIRONG (KLEMANTAN) YOUTHS OF TINJAR RIVER.

attempts to arrest it and to bring it back to the body of the patient. In this and other rites the blood of fowls (which they are said to venerate) (2) is smeared on the participants. Divination by means of the bones of fowls and the viscera, especially the liver of the pig, is in common use (5). The souls of the dead go to a place in which they live much as in this world. It is called *Apu Lagan*¹ (3). In this abode of shades everything is upside down and all directions are inverted (5). There are no rewards and punishments after death (3). Parents take the names of father and mother of So-and-so—the name of their first child. The knife with which the navel cord is cut at birth is carefully preserved (5). Finally, the Karens are said to be distinguished by a lack of humour, a trait which is well marked also in the Kayans.

In respect of all the characters and culture elements mentioned above, the Karens resemble the Kayans very closely. Against these we have to set off a few customs mentioned by our authorities in which they differ from the Kayans.

The Karens eat everything except members of the cat tribe. They bury the bodies of the dead after they have lain in state some three or four days; and they hold an annual feast for the dead at the August new moon. They ascribe two souls to man, one of a kind which is possessed also by animals, tools, weapons, the rice, and one which is the responsible soul peculiar to man.²

The bride is taken to the house of the bridegroom's father. Only one tribe, namely, the Red Karens, practises tatu, and among them a figure which seems to represent the rising sun is tatued on the back of the men only (5). They weave a coarse cloth.

¹ Cp. the Kayan *Apo Leggan*, vol. ii. p. 40.

² This, however, is a statement which perhaps might loosely be made of the Kayans. Cp. vol. ii. p. 34.

These differences are not very great, and their significance is diminished by the following considerations. The Kayans may have acquired their aversion to killing the dog through contact with Malays. They bury the dead in the ground in the case of poor persons or those dead of epidemic disease. And they have a tradition that they formerly practised the weaving of cloth. They may also have acquired the art of making and using the solid wooden blow-pipe from Malays; and this would account for their having given up the use of the bow and arrow as a serious weapon. On the other hand, the inferior houses of the Karens, the lack of restrictions among them upon animal foods, their earth burial—all these may well be due to decay of custom among an oppressed people; and the fact that they seem to make but little use of boats may well be due to their having been driven away from the main rivers and pushed into the hills. We have little doubt that many more points of resemblance would be discoverable, if we had any full account of the Karens as they were before their culture was largely affected by contact with Burmese and Shans and by the influence of the missionaries who have taught so successfully among them for more than sixty years.

Among the elements of Kayan culture which are lacking or but feebly represented among the Karens, some are reported among the tribes most nearly allied to the Karens, and others among other peoples of the same area.

Thus the peculiar Kayan custom of tatuing the thighs of women has a close parallel in the tatuing of the thighs of men among all Burmese and Shans; and the Kayans may well have adopted the practice from them. Among the Shans there obtains the custom of placing the coffin on upright timbers at some height above the ground (9). Among the



PLATE 191. A LIRONG WOMAN (KLEMANTAN) OF THE TINJAR RIVER.

Nagas, and especially the Kuki Nagas, who are said to be most nearly allied to the Karens, beside a number of the culture elements which we have noticed above as common to Karens and Kayans, other noteworthy points of resemblance to the Kayans are the following: A system of tabu or *genna* which may affect individuals or whole villages, and is very similar to the *malan* of the Kayans; the practice of ornamenting houses with heads of enemies, the motive of taking the head being to provide a slave in Hades for a deceased chief; the use of human and other hair in decorating weapons.¹

Their method of attacking a village is like that of the Kayans, namely, to surround it in the night and to rush it at dawn; they obstruct the approach of an enemy to their village by planting in the ground short pieces of bamboo sharpened and fire-hardened at both ends; they use an oblong wooden shield or a rounded shield of plaited cane; their blacksmiths use a bellows very like that of the Kayan smiths; they husk their *padi* in a solid wooden mortar with a big pestle *à la* Kayan; they floor their houses with similar massive planks; they catch fish in nets and traps, and by poisoning the water; men pierce the shell of the ear in various ways; omens are read from the viscera of pigs, and the cries of some birds are unlucky; they worship a Supreme Deity and a number of minor gods, *e.g.* gods of rain and of harvest; they often sacrifice pigs and fowls to

¹ It is worthy of note that the Kayans have long used and highly prize for the decoration of their swords the hair of the Tibetan goat dyed a dark red, and have continued to obtain this hair at a great price from Malay and Chinese traders. The wild tribes of the Chin hills, said to be closely akin to the Kukis, adorn their shields with tassels of goat's hair dyed red (see *The Chin Hills*, by B. S. Carey and H. N. Tuck, Rangoon, 1896). According to the same authorities, these Chins are inveterate head-hunters. They read omens in the livers of pigs and other beasts, and in the cries of birds; they wear a loin-cloth like the Kayan Bah; they scare pests from their *padi* fields by means of an apparatus like that used by Kayans (vol. i. p. 102); they floor their houses with huge planks hewn out with an adze very similar to the Kayan adze.

the gods, and omens are always read from the slaughtered animals; those who die in battle and in childbirth are assigned to special regions of the other world; the women are tatued (on chest) to facilitate recognition in Hades; in felling the jungle preparatory to burning it to make a *padi* farm, they always leave at least one tree standing for the accommodation of the spirits of the place.

Other of the instruments, arts, and customs of the Kayans are found widely spread in south-eastern Asia. Such are the small axe or adze with lashed head; the musical instrument of gourd and bamboo pipes with reeds; the bamboo guitar; the use of old beads and of hornbill feathers for personal adornment; the making of fire by friction of a strip of rattan across a block of wood.

II. Whether this people, of whom the Kayans, Karens, Chins, Kakhyens, and Nagas, seem to be the principal surviving branches, came into the Irrawadi basin and adjacent areas by migration from Central Asia by way of the Brahmaputra valley, as Cross and McMahon (accepting the tradition of the Karens) believe, or came, as Logan suggested, eastward from Bengal, it seems certain that it has been divided into fragments, driven away from the main rivers, and in the main pushed southwards by successive swarms of migration from the north. This pressure from the north seems to have driven some of the Karens down into the Malay Peninsula, where they are still found; and it may well be that, before the rise of the Malays as an aggressive people under Arab leadership, the ancestors of the Kayans occupied parts of the peninsula farther south than the Karens now extend, and possibly also parts of Sumatra. If this was the case, it was inevitable that, with the rise to dominance of the Mohammedan Malays in this region, the Kayans must have been either driven out, exterminated, or converted to

Islam and absorbed. It seems probable that different communities of them suffered these three different fates.

The supposition that the Kayans represent a part of such a population, which was driven on by the pressure of Malays to seek a new country in which to practise its extravagant system of *padi* culture, is in harmony with the probability as to the date of their immigration to the southern rivers of Borneo ; for the rise and expansion of the Menangkabau Malays began in the middle of the twelfth century A.D. ; and the Kayans may well have entered Borneo some 700 years ago.

III. We have now to summarise the evidence in favour of the view that the Kayans have imparted to the Kenyahs and many of the Klemantan tribes the principal elements of the peculiar culture which they now have in common.

We have shown that the culture of the Kenyah and Klemantan tribes is in the main very similar to that of the Kayans, and that it differs chiefly in lacking some of its more advanced features, in having less sharply defined outlines, in its greater variability from one community to another, and in the less strict observance of custom. Thus the Kayans in general live in larger communities, each of their villages generally consisting of several long houses ; whereas a single long house generally constitutes the whole of a Kenyah or Klemantan village. The Kayans excel in iron-working, in *padi* culture, in boat-making, and in house-building. Their customs and beliefs are more elaborated, more definite, more uniform, and more strictly observed. Their social grades are more clearly marked. They hang together more strongly, with a stronger tribal sentiment, and, while the distinction between them and other tribes is everywhere clearly marked and recognised both by themselves and others, the

Klemantans and Kenyahs everywhere shade off into one another and into Punans.

The process of conversion of Punans into settled communities that assimilate more or less fully the Kayan culture is still going on. We are acquainted with settled communities which still admit their Punan origin ; and these exhibit very various grades of assimilation of the Kayan culture. Some, which in the lives of the older men were still nomadic, still build very poor houses and boats, cultivate *padi* very imperfectly, and generally exhibit the Kayan culture in a very imperfect state.

On the other hand, the Kenyahs have assimilated the Kayan culture more perfectly than any other of the aborigines, and in some respects, such as the building of houses, they perhaps equal the Kayans ; but even they have not learnt to cultivate *padi* in so thorough a manner as to keep themselves supplied with rice all through the year, as the Kayans do ; and, like the various Klemantan tribes,¹ they suffer almost every year periods of scarcity during which they rely chiefly on cultivated and wild sago and on tapioca. The Kayans, on the other hand, grow sufficient *padi* to last through the year, except in very bad seasons, and they never collect or cultivate sago. The view that this relative imperfection of the agriculture of the Kenyahs and Klemantans is due to the recency of their adoption of the practice, is confirmed by the fact that many of them still preserve the tradition of the time when they cultivated no *padi*. It seems that most of the present Kenyahs first began to plant *padi* not more than two, or at most three, centuries ago. Some of the Kenyahs also preserve the tradition of a time when they constructed their houses mainly of

¹ Some communities of Malanaus never plant rice, but rely for their principal food supply upon the numerous sago-palms which they have planted round about their villages. It is doubtful whether these have ever cultivated *padi* on any considerable scale.

bamboo; this was probably their practice for some few generations after they began to acquire the Kayan culture. At the present day those Punans who have only recently taken to the settled mode of life generally make large use of the bamboo in building their small and relatively fragile houses.

The view that the Kayans have played this large civilising rôle is supported by the fact that Kayan is the language most widely understood in the interior, and that it is largely used for inter-communication, even between members of widely separated Kenyah communities whose dialects have diverged so widely that their own language no longer forms a medium of communication between them; whereas the Kayans themselves do not trouble to acquire familiarity with the Kenyah or Klemantan languages.

If both Kenyahs and Klemantans represent sections of the aboriginal population of nomadic hunters who have absorbed Kayan culture, it remains to account for the existence of those peculiarities of the Kenyahs that have led us to separate them from the tribes which we have classed together as Klemantans. The peculiarities that distinguish Kenyahs from Klemantans are chiefly personal characteristics, notably the bodily build (relatively short limbs and massive trunks), the more lively and energetic temperament, the more generous and expansive and pugnacious disposition. These peculiarities may, we think, be accounted for by the supposition that the aborigines from whom the Kenyahs descend had long occupied the central highlands where most of the Kenyah communities still dwell and which they all regard as the homeland and headquarters of their race.

Of the Klemantan tribes some, *e.g.* the Aki, the Long Patas, and the Long Akars, resemble more nearly the Kayans; others, *e.g.* the Muriks, the

Sebops, the Lirongs, the Uma Longs, the Pengs or Pinihings, show more affinity with the Kenyahs. It seems probable that these diversities have resulted from the assimilation of culture directly from the Kayans by the one group and from the Kenyahs by the other. A third group of Klemantan tribes such as the Long Kiputs, the Batu Blah, and the Trings, scattered through the northern part of the island, resemble more nearly the Muruts; and among these are found communities whose culture marks them as descendants of nomads who have assimilated the Murut culture in various degrees.

THE MURUTS

The Muruts differ somewhat as regards physical features from all the other tribes, especially in having coarser but less Mongoloid features, a longer skull, and a more lanky build of body and limbs. Their intonation is nasal, and the colour of the skin slightly darker and ruddier than that of the Klemantans.

Their culture differs so much as to lead us to suppose that it had a somewhat different origin from that of the Kayans. They build long houses; but these are comparatively flimsy structures, and they are often situated at a distance from any navigable stream. Even those Muruts who live on the river-banks make much less use of boats than the other tribes, and all of them are great walkers. They have very little skill in boat-making. Their most distinctive peculiarity is their system of agriculture (see vol. i. p. 97), which involves irrigation, the use of buffalo, the raising of two crops a year, and the repeated use in successive years of the same land. Other distinctive features are their peculiar long sword and short spear; the absence of any axe and blow-pipe; the custom according to

which the women propose marriage to the men (Kalabits).

In the Philippine Islands a system of agriculture similar to that of the Muruts is widely practised; and some of the tribes, though their culture has been largely influenced by Spanish civilisation, seem to be of the same stock as the Muruts; thus the Tagals of Borneo are not improbably a section of the people known as Tagalas in the Philippines, and the Bisayas of Borneo probably bear the same relation to the Visayas of the Philippines.

It seems probable, therefore, that this type of culture has been carried into the north of Borneo by immigrants from the Philippines, whither it was introduced at a remote period, possibly from Annam, the nearest part of the mainland; or possibly it came to Borneo directly from Annam.¹ It is probable that many of the tribes which we have classed with the Muruts, on account of their possession of the Murut culture, are, like the Klemantans and Kenyahs, descendants of the ancient Indonesian population who have adopted the culture of more advanced immigrants. The descendants of the immigrants who introduced this type of culture are, we think, the Muruts proper, who claim that name and dwell chiefly in the Trusan, the Padas, the Sembakong, the Kerayan rivers, and in the head of the Kinabatangan; also the Kalabits in the northern part of the upper basin of the Baram. It is these which display most decidedly the physical peculiarities noted above.

As examples of Klemantan tribes that have partially adopted the Murut culture we would mention the *Long Kiputs*, the *Batu Blahs*, the *Trings*, and the *Adangs* in the head of the Limbang River; to the same group belong the *Kadayans* in

¹ Deniker (*Races of Man*, p. 392) describes, under the name *Mois*, an aboriginal tribe of Annam in terms which show that they present many points of similarity with the Muruts.

the neighbourhood of Bruni, who, from contact with their Malay neighbours, have become in large part Mohammedans of Malay culture.

THE IBANS (SEA DAYAKS)

The Ibans stand distinctly apart from all the other tribes, both by reason of their physical and mental peculiarities and of the many differences of their culture; we have little doubt that they are the descendants of immigrants who came into the south-western corner of Borneo at no distant date. We regard them as Proto-Malays, that is to say, as of the stock from which the true Malays of Sumatra and the Peninsula were differentiated by the influence of Arab culture. A large number of the ancestors of the present Ibans were probably brought to Borneo from Sumatra less than two hundred years ago. Some two centuries ago, a number of Malay nobles were authorised by the Sultan of Bruni to govern the five rivers of Sarawak proper, namely, the Samarahan, the Sadong, the Batang Lupar, the Saribas, and the Klaka rivers. These Malays were pirate leaders, and they were glad to enrol large numbers of pagan fighting men among their followers; for the latter were glad to do most of the hard work, claiming the heads of the pirates' victims as their principal remuneration, while the Malays retained that part of the booty which had a marketable value. These Malay leaders found, no doubt, that their pagan relatives of Sumatra lent themselves more readily to this service than the less warlike Klemantans of Borneo, and therefore, as we suppose, they brought over considerable numbers of them and settled them about the mouths of these rivers. The co-operation between the piratical Malay Tuankus and the descendants of their imported *protégés* continued

up to the time of the suppression of piracy by the British and Dutch half a century ago. It was from this association with the sea and with coast-pirates that the Ibans became known as the Sea Dayaks by Sir James Brooke; and to this encouragement of their head-hunting proclivity by the Malays is no doubt due their peculiarly ruthless and blood-thirsty devotion to it as to a pastime, rather than (as with the Kayans and other tribes) as to a ceremonial duty occasionally imposed upon them by the death of a chief.

It seems to us probable that the greater part of the ancestors of the Ibans entered Borneo in this way. But there is reason to think that some of them had settled at an earlier date in this part of Borneo and rather farther southward on the Kapuas River. The *Bugaus*, *Kantus*, and *Daus*, who dwell along the southern border of Sarawak, and some other Iban tribes in the northern basin of the Kapuas River, are probably descendants of these earlier immigrants of Proto-Malay stock. In most respects they closely resemble the other Iban tribes, but they are distinguished by some peculiarities of language and accent; their manners are gentler, their bearing less swaggering; they are less given to wandering, and they have little skill in the making and handling of boats. These are recognised by themselves and by other Ibans as belonging to the same people; but they are a little looked down upon by Ibans of the other tribes as any home-staying rural population is looked down upon by travelled cosmopolitans.

This conjectural history of the immigration of the Ibans explains the peculiar fact that, although all the Ibans of all parts are easily distinguishable from all the other peoples, and although they all recognise one another as belonging to the same people, they have no common name for the whole group. They

commonly speak of *Kami Menoa* (i.e. "we of this country") when they refer to their people as a whole; and the Kayan designation of them as *Ivan* (immigrant or wanderer) has been adopted by large numbers of them in recent years and modified into Iban, so that the expression *Kami Iban* is now frequently used by them.

The identification of the Iban with a Proto-Malay stock is justified by their language and physical characteristics. The former seems to be the language from which Malay has been formed under Arab influence and culture. It employs many words which are no longer current in Malay, but which, as is shown by Marsden's *Malay Dictionary*, were in use among Sumatran Malays in the eighteenth century.

Since the Mohammedan populations which now are called Malay are of mixed origin, they present no very well-defined or uniform physical type. But of all Malays those of Sumatra and of the Peninsula are generally recognised as presenting the type in its greatest purity; and it is this type which the Ibans most closely reproduce. The near resemblance of facial type between the Malays and the Ibans is apt to be obscured for the casual visitor by the fact that the Iban puts little or no restraint upon his expressions and is constantly chattering, laughing, and smiling; whereas the Malay is taught from childhood to restrain his expressions and to preserve a severe and grave demeanour in the presence of strangers. But in private the Malay relaxes, and then the resemblance appears more clearly.

The principal features of the Iban's culture which distinguish it from that of the other tribes may be enumerated here. The Iban closely resembles the Kayan in his method of cultivating *padi*, but he is even more careful and skilful, and generally secures a surplus. His house differs characteristically from those of the Kayan type, and resembles the long



PLATE 193. LAND DAYAK MEN (KLEMANTANS) FROM
UPPER SARAWAK.

houses still inhabited by some Sumatran Malays, in being comparatively small, and in having a framework of many light poles rather than of heavy hardwood timbers, and a floor of split bamboo in place of huge planks. In methods of weaving and dyeing cloth and in the character of the cloths produced;¹ in the wearing of ornamental head-cloths; in the weaving of mats and baskets with the *Pandanus* leaf and a large rush known as *bumban* rather than with strips of split rattan; in their methods of trapping and netting fish; in the character of the sword and axe and shield as formerly used;² in the use of the fire-piston;³ in musical instruments and methods; in the custom of earth burial; in the visiting and making of offerings at the graves of noted men in the hope of supernatural aid,—in all these respects the Iban culture differs from that of the Kayans, and closely resembles that of the Malays.

The Iban culture presents also certain features not common to other peoples of Borneo and not found among the Malays; and all or most are such as must have been exterminated among the Malays on their conversion to Islam, if they had formed part of their culture in their pre-Islamic period. Such are the religious beliefs and customs of the Ibans with the cult of the *Petara*; the *Ngarong*; the rite with the clay crocodile for getting rid of farm pests (vol. ii. p. 88); the use in weaving of a number of designs of animal origin; the adornment of the edge of the ear with many brass rings; the lack of any strict avoidance of killing dogs.

Thirdly, of the features of Iban culture which

¹ The Malay does not, like the Iban, make use of the various animal designs, but confines himself to simple geometrical patterns—but this difference is probably a result of the adoption of the Moslem religion.

² Most Ibans now procure the *parang ilang* of the Kayans and copy their wooden shields.

³ The fire-piston is found also in North Borneo, but with this exception is peculiar to the Ibans among the pagan tribes. It has been widely used by the Malays of the peninsula and those of Menangkaban in Sumatra (see H. Balfour, "The Fire Piston," in volume of essays in honour of E. B. Tylor).

are common to them and to the other tribes of Borneo, many seem to have been borrowed by them from their neighbours, and often in an incomplete or imperfect manner; such are the system of omen-reading, the ritual slaughter of fowls and pigs, much of their dancing and tatuing, the *parang ilang* and wooden shield, the feathered war-coat of skin, the *keluri* or small bag-pipe, and the fashion of wearing their hair,—all these seem to have been borrowed from the Kayans; the woman's corset of brass-bound hoops, from the Malohs; the mat worn posteriorly for sitting upon, from the Kenyahs.¹

Besides the three great invasions of foreign blood and foreign culture, those borne by the Kayans, the Muruts, and the Ibans respectively, there have been numerous minor invasions on all sides. In the following paragraphs we make mention of those that seem to have been of most importance in modifying the population and the culture of Borneo.

In the south there are traces of Javanese culture with its Hindu elements among many of the tribes, but especially among the Land Dayaks who occupy the southern extremity of Sarawak. These cremate their dead; they set apart a separate round house for the trophies of human heads, and in this the bachelors are expected to pass the nights. The Malawis of South-East Borneo seem to be similar in many respects to the Land Dayaks of Sarawak. The Land Dayaks have a reputation in Upper Sarawak for quicker intelligence and more adaptability than the other tribes, and hence are in much request for services of the most various kinds. It is an interesting question whether this may be due

¹ The general use of this mat is common to the Kenyahs, Punans, and most of the Klemantans, but it is comparatively rare among the Kayans; this is a significant fact, for such a mat is more needed by a jungle dweller than by one whose home is a well-built house. We have not met with any mention of such a mat among the tribes of the mainland.



LAND DAYAK GIRLS OF THE SADONG DISTRICT.



PLATE 194. LAND DAYAKS OF UPPER SARAWAK.

to a dash of Hindu blood; the facial type and the more abundant growth of hair on the face would support an affirmative answer.

The Malohs are a well-marked tribe found on the Kalis and Mandai rivers, tributaries of the Kapuas River. Physically they are marked by exceptionally long narrow heads (index about 76). They speak a language very different from those of the central and northern parts of the island, but speak also the Iban language with a peculiar accent. The Malohs alone of all the peoples of Borneo eat the flesh of the crocodile. The most distinctive feature of their culture is their skill and industry in brass working. Malohs supply a large proportion of all the brass-ware to be found in the interior. This addiction to brass-working suggests that they represent an immigration from Java, which has long enjoyed a great reputation for its brass-ware and an extensive market throughout the islands.

On the east coast are many communities of Bugis, who are mostly Mohammedans and seem to have come from Celebes, where they are a numerous people.

In the north and extreme north-west the Dusuns seem to be of Murut stock with an infusion of Chinese blood and culture. They use a plough drawn by buffalo in the *padi* fields, which they irrigate systematically.

Round about the northern coasts are to be found many small bands of Lanuns and Bajaus, living largely in boats. They are mostly Mohammedans, and descend from the notorious piratical communities whose headquarters were in the Sulu Islands and other islands off the north-east coast.

In the foregoing pages we have said very little about the languages spoken by the tribes of Borneo. Although one of us has a practical command of the

Kayan, Kenyah, Sea Dayak, and Malay languages, and a tolerably intimate acquaintance with a number of the Klemantan dialects, we do not venture upon the task of discussing their systematic positions and relations to languages of other areas. For this would be a task of extreme difficulty and complexity which only an accomplished linguistic scholar could profitably undertake. Nevertheless, we think it worth while to add a few words regarding the bearing of the languages on the foregoing ethnological discussion. It seems clear that in the main the differences and affinities between the many languages and dialects spoken by the pagan tribes bear out, so far as they are known to us, the principal conclusions of our argument. The Sea Dayak or Iban tongue stands distinctly apart from all the rest, and is indisputably very closely allied to the Malay. The Kenyahs, Klemantans, and Punans speak a great variety of tongues, which are, however, so closely similar, and the extreme members of which are connected by so many intermediate forms, that it would seem they may properly be regarded as but dialects of one language. The Kayan language, on the other hand, stands apart from both the Iban and the Klemantan languages, but is much nearer to the latter than the former. The Kenyah dialects especially contain many words or roots that appear also in the Kayan, and seem to be more closely allied to it than is any of the Klemantan tongues. This may well be due to the more intimate contact with the Kayans enjoyed by the Kenyahs, who, as we have seen, have assimilated the Kayan culture more completely than any other of the indigenous tribes, and who may well have taken up many Kayan words together with other culture elements.

The Murut languages again seem to stand apart from the Iban, Kayan, and Kenyah-Klemantan, as



PLATE 195. IBAN WOMEN, REJANG DISTRICT.

a distinct group whose vocabulary has little in common with those others.¹

In conclusion, we venture to make a suggestion which we admit to be widely speculative, and by which we wish only to draw attention to a remote possibility which, if further evidence in its favour should be discovered, would be one of great interest. We have throughout maintained the view, now adopted by many others, of which Professor Keane has been the principal exponent, namely, the view that the Indonesian stock was largely, probably predominantly, of Caucasian origin. In our chapter on animistic beliefs concerning animals and plants, and in the chapter on religion, we have shown that the Kayans believe in a multiplicity of anthropomorphic deities which, with Lake Tenangan at the head of a galaxy of subordinate gods and goddesses presiding over special departments of nature, strangely resembles the group of divine beings who, in the imagination of the fathers of European culture, dwelt in Olympus. And we have shown that the system of divination practised by the Kayans (the taking of omens from the flight and cries of birds, and the system of augury by the entrails of sacrificial victims) strangely resembles, even in many details, the corresponding system practised by the early Romans. Our suggestion is, then, that these two systems may have had a common root; that, while the Aryans carried the system westward into Europe, the Indonesians, or some Caucasian people which has been merged in the Indonesian stock, carried it eastward; and that the Kayans, with their strongly conservative tendencies, their serious religious temperament, and strong tribal organisation, have, of all the Indonesians, preserved most faithfully this ancient religious system and have

¹ See the vocabularies of the Kayan, Kenyah, and Kalabit (Murut) languages recently published by Mr. R. S. Douglas, Resident of the Baram district, in the *Journal of the Sarawak Museum*, Feb. 1911.

imparted it in a more or less partial manner to the tribes to whom they have given so much else of culture, custom, and belief.

It is perhaps not without significance in this connection that the Karens, whom we regard as the nearest relatives of the Kayans, were found to worship a Supreme Being, and have proved peculiarly apt pupils of the Christian missionaries who have long laboured among them.

By way of crowning the indiscretion of the foregoing paragraphs, we point out that there are certain faint indications of linguistic support for this speculative suggestion. *Bali*, which, as we have explained, is used by Kayans and Kenyahs to denote whatever is sacred or is connected with religious practices, is undoubtedly a word of Sanskrit derivation.¹ *Flaki*, the name of the bird of most importance in augury, bears a suggestive resemblance to the German *Falke* and the Latin *falco*. The Kayan word for omen is *aman*, the resemblance of which to the Latin word is striking. Are these resemblances merely accidental? If more of the words connected with the religious beliefs and practices could be shown to exhibit equally close resemblances, we should be justified in saying—No.

¹ This is clearly shown in the article "*Bali*" of Monier Williams's *Sanskrit Dictionary*.

CHAPTER XXII

GOVERNMENT

IN an earlier chapter we have sketched the history of government in Borneo from the earliest times of which any record remains, up to the time at which the whole island was brought under European control. In this chapter we propose to describe the way in which the European governments have extended their spheres of influence and have secured the co-operation of the natives in the maintenance of peace and order and freedom.

For some years after Mr. James Brooke became Rajah of Sarawak (1841), his rule was confined to the territory then known as Sarawak. This area, still known as Sarawak proper, is some 7000 square miles in extent and comprises the basins of the following rivers: the Sarawak, the Samarahan, the Sadong, and the Lundu. The Batang Lupar and Saribas rivers, which enter the sea to the north of this area, were infested by pirate bands under the leadership of Malay Serifs who, though they professed allegiance to the Sultan of Bruni, were but little controlled by him. The depredations of these unruly neighbours led Sir James Brooke to undertake several expeditions against them. In the year 1849, Captain Sir Harry Keppel of H.M.S. *Dido* lent his aid (not for the first time), and the combined forces finally swept out those hornets' nests and put an end to piracy in those regions. With the approval of the Sultan of Bruni, Rajah

Brooke established stations in the lower waters of the Saribas and Skarang rivers, and a little later at Kanowit on the Rejang River. This was the first of a series of similar steps by which the area of the Raj has been successively extended, until now it comprises about 60,000 square miles, more than eight times its original extent. In each of these out-stations one or two English officers were appointed to represent the Rajah's government. In each station a small wooden fort was built, and in some cases the fort was surrounded with a stockade. This served as residence for the officer, or officers, and their small band of native police, generally some ten or twelve Malays armed with rifles and a small cannon. The prime duty of these officers, entitled Governors (or later, Residents), was to protect the local population from the oppression and depredations of the Serifs, and generally to discourage and punish bloodshed and disorder. The general policy followed in all these new districts was to elicit the co-operation of the local chiefs and headmen, and, when the people had begun to appreciate the benefits of peace, including the opening of the rivers to Malay and Chinese traders, to impose a small poll-tax to defray the expenses of administration. The area of control was then gradually extended farther into the interior by securing the voluntary adhesion of communities and tribes settled in the tributaries and higher waters of each river. This policy, steadily pursued in one district after another, has invariably succeeded, although the time required for complete pacification has, of course, varied considerably; and it was only during the early years of this century that the process seemed to reach its final stage among the Sea Dayaks in the interiors of the Batang Lupar and Rejang districts.

The stability of the Rajah's government was

seriously threatened in 1857 by the insurrection of Chinese gold-workers at Bau in Sarawak proper. But this rebellion, in the course of which Sir James Brooke narrowly escaped death at the hands of the rebels, was soon suppressed, largely by the energy of the Tuan Muda (the present Rajah), who came to the aid of Sir James with a strong force of Sea Dayaks and Malays.

The process of establishing order and good government in the new territory was complicated by the intrigues of the Bruni nobles or *pangirans* and of the independent Malay chiefs, who, seeing their power to oppress and misrule the coast districts seriously curtailed, and indeed threatened with extinction, by the growing influence of the Europeans in Borneo, conspired with others of similar status in Dutch Borneo to rid the island of these unwelcome innovators. In the year 1859 two English officers of the Sarawak government at Kanowit on the lower Rejang (Messrs. Fox and Steele) were murdered by a gang of Malanaus. There was good reason to believe that this incident, together with several murders of Europeans in Dutch Borneo, was the result of a loosely concerted action of the Malay chiefs, and that the Kanowit murders were directly instigated by Serif Masahor and Pangiran Dipa; the latter a Bruni noble who misruled Muka and the surrounding area. Rajah Brooke visited the Sultan of Bruni and secured his authorisation for the punishment of these and others concerned in the murders; and in 1860 an expedition, led by his two nephews, captured Muka and would have expelled the Serif and the Pangiran but for the untimely interference of the British Consul at Bruni, who seems to have been misinformed of the nature of the situation.¹ In the following year

¹ For a full account of these transactions and for the later history of Sarawak in general the reader may be referred to the recently published *Sarawak under two White Rajahs*, by Messrs. Bampfylde and Baring-Gould, London, 1909.

the Rajah, visiting the Sultan at Bruni, found him willing to cede Muka and the basins of the adjoining rivers, the Oya, Tatau, and Bintulu, in return for a perpetual annual payment of 16,000 dollars, an arrangement which was accepted and which still holds good. Thus the intrigues of the Malay nobles, which for a time had seriously threatened the stability of the Rajah's government, resulted in the addition of an area of some 7000 square miles to the Sarawak territory.

The basin of the Rejang, the largest river of Sarawak, was the next region to be added to the Raj. Here Sir James Brooke's government first came into contact with the Kayans (in the year 1863). The reputation of the Kayans as a dominant tribe of warriors, whose raids were feared even as far as Bruni, had rendered them proud and self-confident and unready to appreciate the benefits of the Rajah's government. Their continued hostility rendered advisable a demonstration of force. Accordingly in the year 1863 the Tuan Muda (the present Rajah, H. H. Sir Charles Brooke) led an expedition of some 10,000 or more native levies, consisting chiefly of Sea Dayaks and Malays, up the Rejang as far as the mouth of the Baloi Peh, a spot some 250 miles from the mouth of the Rejang and in the edge of the Kayan country. The Kayans could not withstand so large a force and retreated farther up river after but little show of resistance. Several of their long houses were destroyed, and a message demanding their submission to the Rajah's government was sent by a captive to Oyong Hang, the most influential of the Kayan chiefs. The messenger carried a cannon-ball and the Sarawak flag, and was instructed to ask Oyong Hang which he would choose; to which question the chief is said to have returned the answer that he wanted neither. Although the expedition failed to secure the submis-



PLATE 196. A SMALL FORT AT KANOWIT, REJANG DISTRICT.

sion of any large number of the Kayans and Kenyahs, it established the Rajah's authority as far as it had penetrated; for a number of Klemantan villages settled in the middle reaches of the Rejang accepted the offer of peace, and a number of their chiefs brought the Sarawak flag down river and celebrated the traditional peace-making rites with the Rajah's representative. The Kayans have never since attempted to raid the lower reaches of the river; but it was not until the early eighties, during the Residency of the late Mr. H. B. Low, that the bulk of the Kayans of the Rejang acknowledged the Rajah's authority and began to co-operate in his administration, a result achieved without any repetition of the large expedition of 1863. From that time (about 1885) the Baloi or Upper Rejang may be regarded as having formed part of Sarawak.

In the year 1882 the northern boundary of Sarawak was again pushed forward by the cession to the Rajah by the Sultan of Bruni of the basin of the Baram, an area of some 10,000 square miles, on condition of a perpetual annual payment of 6000 dollars. This was an area in which, except along the coast, the Sultan's authority had never been exercised, and which had been kept closed to trade and the depredations of the Malays, by the fear of the Kayans. For the Kayans, who dominated all the middle waters of the Baram, had in the past threatened even Bruni. The Sultan was no doubt glad to see the Rajah undertake the task of controlling his formidable neighbours, who, dwelling within striking distance of his capital, were a perpetual menace to his power and even to his personal safety. The Baram district has been brought completely under the Rajah's rule without the introduction of any armed force from outside; and as the process of establishing peace and order has there followed a normal and undisturbed course, and is familiarly

known to us, we propose to describe it in some detail on a later page. Since the date of the inclusion of the Baram, the Raj of Sarawak has been again extended towards the north on three occasions. The first of these additions was the basin of the Trusan River. In this case the Sultan offered to sell the territory for a lump sum, and his offer was accepted by the Rajah, whose officers occupied it in the year 1885. In 1890, the people living on the Limbang River, whose basin adjoins that of the Baram on its northern border, were in a state of rebellion against the Sultan, and the region had for several years been in a very disturbed state. The present Rajah therefore proposed to annex the country in return for an annual payment. The British Government was asked to approve this step and to fix the amount of the sum to be paid to the Sultan. A favourable reply having been given by the Foreign Office, and the annual sum of 6000 dollars having been awarded as a fair return for the cession, the administration of the country was peacefully entered upon by the Rajah's officers, who were warmly welcomed by the greater part of the inhabitants.

The latest and presumably the final extension of the boundaries of Sarawak was effected in 1905, when the basin of the small river Lawas was bought from the British North Borneo Company.

In the opening year of this century a small part of Borneo still remained under purely native control, namely, the town of Bruni and an area about it of 1700 square miles, comprising the basins of the small rivers Balait and Tutong. By agreement with the Sultan this area was placed under the administration of a Resident representing the British Government in the year 1906. Thus the European occupation of Borneo was completed.

The history of the establishment of Dutch rule

throughout the larger part of Borneo has been similar to that of the acquisition of Sarawak by its two English Rajahs. Dutch trading stations were established in the south-west corner of Borneo as early as 1604. In the seventeenth century stations were established in southern Borneo by both British and Dutch traders; but the Dutch traders extended their influence more rapidly than their rivals, and by the middle of the eighteenth century had secured a practically exclusive influence in those parts. The British held possession of all the Dutch East Indies during the brief period (1811-1816) which was terminated by the Congress of Vienna. On the retirement of the British, the Dutch Government took over all the rights acquired by the Dutch traders; and since that time it has continued to consolidate its control and to extend the area of its administration farther into the interior along the courses of the great rivers. There were in the area that is now Dutch Borneo several independent Malay Sultans, of which the principal had their capitals at Pontianak, Banjarmasin, and Kotei. In 1823 the Sultan of Banjarmasin ceded a large part of his territory to the Dutch government; in 1844 the Sultan of Kotei accepted its protection; and by similar steps by far the larger part of the island has been marked out as the Dutch sphere of influence. The water parting from which the principal rivers flow east and west has been agreed upon by the Dutch and the Sarawak governments as the boundary between their territories; and though the upper waters of the great rivers which flow west and south through Dutch Borneo have up to the present time hardly been explored, the authority of the Dutch Government is well established over all the tribes of the coastal regions and, especially in the south, extends far into the interior, but is still little more than nominal

in the head waters of the rivers. The system of administration now practised by the Dutch closely resembles in most essential respects that obtaining in Sarawak, and it has brought to the natives of the greater part of Dutch Borneo the same great benefits, peace, freedom, justice, and trade.

The northern extremity of Borneo, an area comprising some 31,000 square miles and 200,000 inhabitants, is now administered by the British North Borneo Company (chartered by the British Government in 1892), which acquired it by purchase in successive instalments from the Sultans of Bruni and Sulu. The Company has followed in the main an administrative policy similar to that of Sarawak, and has appointed as governors officers of large East Indian experience placed at their disposal by the British Government. The Company has attempted to achieve in a brief period a degree of commercial development which in Sarawak and Dutch Borneo has been reached only gradually in the course of several generations; and to this circumstance must be attributed many of the difficulties which for a time caused it "to get into the newspapers." But these difficulties have now been overcome, and the whole territory placed in a condition of prosperity and orderly progress.

It has been widely recognised that Sarawak provides a most notable example of beneficent administration of the affairs of a population in a lowly state of culture by representatives of our Western civilisation. Among all such administrative systems that of Sarawak has been distinguished not only by the rapid establishment of peace, order, and a modest prosperity, with a minimum output of armed force, but especially by reason of the careful way in which the interests of the native population have constantly been made the prime



PLATE 197. THE FORT AT CLAUDETOWN (MARUDI), WITH SQUAD OF RANGERS
WHO FORM THE GARRISON.

object of the government's solicitude. The story of the success of the two white Rajahs of Sarawak has several times been told in whole or in part. But we think it is worth while to try to give some intimate glimpses of the working of the system as it affects the daily lives of the pagan tribes, taking our illustrations in the main from incidents in which one of us has been personally concerned.

From the very inception of his rule, Sir James Brooke laid down and strictly adhered to the principle of associating the natives with himself and his European assistants in the government of the country, and of respecting and maintaining whatever was not positively objectionable in the laws and customs of the people. And this policy has been as faithfully followed by the present Rajah.¹ The Raj of which Sir James Brooke became the absolute ruler in the way described in Chapter II. was a country in which the supreme authority had been exercised for many generations by Malay rulers, and in which the only generally recognised system of law was the Moham-medan law administered by them. The two white Rajahs, instead of imposing any system of European-made laws upon the people, as in their position of benevolent despot they might have been tempted to do, have accepted the Mohammedan law and custom in all matters affecting the population of the Moham-medan religion ; and they have gradually introduced

¹ The principles according to which the government has been conducted cannot be better expressed than in the following words of H.H. Sir Charles Brooke, the present Rajah. Writing in the *Sarawak Gazette* of September 2, 1872, he observed that a government such as that of Sarawak may "start from things as we find them, putting its veto on what is dangerous or unjust and supporting what is fair and equitable in the usages of the natives, and letting system and legislation wait upon occasion. When new wants are felt it examines and provides for them by measures rather made on the spot than imported from abroad ; and, to ensure that these shall not be contrary to native customs, the consent of the people is gained for them before they are put in force. The white man's so-called privilege of class is made little of and the rules of government are framed with greater care for the interests of the majority who are not European than for those of the minority of superior race."

improvements when and where the defects and injustices of the system revealed themselves. In the work both of administration and legislation the Rajahs have always sought and enjoyed the advice and co-operation of Malays. They have maintained the principal ministries of State, and have continued the tenure of those offices by the Malay nobles who occupied them at the time of Sir James Brooke's accession to power; and, as these have died or retired in the natural course, they have chosen leading Malays of the aristocratic class to fill the vacancies. Three of these Malay officers, namely, the Datu Bandar, Datu Imaum, and the Datu Hakim, have been members of the Supreme Council since its institution in 1855. The first of these offices may be best defined by likening it to that of a Lord Mayor; or better, perhaps, to that of the salaried Burgomaster of a German city; its occupant is understood to be the leading citizen of the Malay community of Kuching, the capital town of Sarawak. The Datu Imaum is the religious head of the Mohammedan community, and the Datu Hakim the principal of the Malay judges.

The Supreme Council consists of the three Malay officers named above together with three or four of the principal European officers, and the Rajah, who presides over its deliberations. It meets at least once a month to consider all matters referred to it by lower tribunals. It embodies the absolute authority of the Rajah; from its decrees there is no appeal. It decides questions of justice, administration, and legislation; and it continually enriches and improves the law by creating precedents, which serve to guide the local courts, by deliberately revising and repealing laws, and by adding new laws to the Statute Book. It is the sole legislative authority. The presence of the Malay members at the meetings of the Council is

by no means a mere formality ; they take an active part in its deliberations and decisions.

Beside the Supreme Council there exists a larger body whose functions are purely advisory. It is called the Council *Negri* or State Council, and consists of the Rajah and the members of the Supreme Council, the Residents in charge of the more important districts, and the principal "Native Officers" and *Penghulus*, some seventy members in all. This Council meets at Kuching once in every three years under the presidency of the Rajah, who provides the members with suitable lodgings and entertains them at dinner. At the meeting of this council topics of general interest are discussed, and the Rajah makes some general review of the state of public affairs and the progress achieved since the previous meeting. But the principal purpose of the institution is the bringing together, under conditions favourable for friendly intercourse, of the leading men of the whole country. Each new member is formally sworn in, taking an oath of loyalty to the Rajah and his government. The native chiefs return from these meetings with an enhanced sense of the importance and dignity of their office and with clearer notions of the whole system of government and of their places in it.

Though Mohammedan law remains as the basis of the law administered among the Malays, notable improvements have been introduced, *e.g.* the death penalty for incest and corporal punishment for conjugal infidelity have been abolished ; slave-holding, though not made illegal, has been discouraged throughout the country by rendering it easy for slaves to secure their freedom ; and the power of the master over his slave has been greatly restricted. A man is not allowed to marry a second or third wife, unless he can prove himself able to provide for each of the women and her offspring ;

wilful murder is always punished by death or long imprisonment, not merely by imposition of a fine as in former times.

The development of commerce and industries has, of course, given rise to legal questions for which the Mohammedan law provides no answers; and to meet these necessities, laws modelled on the Indian code and on English law have been enacted.

The presence of a large Chinese community (now comprising some 50,000 persons) has always been a source of legal and administrative difficulties. These difficulties have been met in the past by securing the presence of leading Chinese merchants on the judicial bench, as assessors familiar with the language, customs, and circumstances of their countrymen, whenever the latter have been involved in legal proceedings. In the present year a special court for the trial of Chinese civil cases has been instituted, consisting of seven of the leading Chinese merchants, of whom all, save the president, who is nominated by the Rajah, are elected by the Chinese community.

The government of the pagan population, comprising as it does so many tribes of diverse customs, languages, and circumstances, has presented a more varied and in many respects a more difficult problem. But the same principles have been everywhere applied in their case also. The backbone of the administrative and judicial system has been constituted by the small staff of English officers carefully chosen by the Rajah, and increased from time to time as the extension of the boundaries of Sarawak opened new fields for their activities. During recent years this administrative staff has counted some fifty to sixty English members. Of these about a dozen are quartered in Kuching, namely, the Resident of the first division, his assistant,



PLATE 198. ENTRANCE OF THE NEW FORT AT MARUDI (BARAM DISTRICT).

a second-class Resident, and the heads of the principal departments, the post office, police and prisons, the treasury, the department of lands and surveys, public works, education, and the rangers.

The Sarawak rangers are a body of some 400 men trained to the use of fire-arms and under military discipline. The majority are Sea Dayaks, the remainder Malays and Sikhs. Two white officers, the commandant and the gunnery instructor, are supported by native non-commissioned officers. The force is recruited by voluntary enlistment, the men joining in the first place for five years' service. This force supplies the garrisons of the small forts, one or more of which are maintained in each district; and from it a small body of riflemen has commonly been drawn to form the nucleus of any expeditionary force required for punitive operations.

The whole territory of Sarawak is divided into four divisions, each of which is again divided into two or more districts. The first division coincides with Sarawak proper; the second includes the Batang Lupa, Saribas, and Kelaka districts; the third comprises the Rejang, Oya, Muka, Bintulu, and Matu districts; the fourth consists of the Baram, Limbang, Trusan, and Lawas. The first, third, and fourth divisions are administered by divisional Residents, which three officers rank next to the Rajah in the official hierarchy. Each district is under the immediate charge of an officer. These district officers are of two ranks, namely Residents of the second class, and Assistant Residents. In each district, with the exception of the smallest, the Resident is assisted in his multifarious duties by a second white officer of the rank of cadet or extra-officer, and has under his direction a squad of ten to twenty-five rangers under the charge of a sergeant; a sergeant of police in charge of about twelve policemen, who are generally drawn from the

locality; several Malay or Chinese clerks; and generally some two or three "native officers." The last are Malays of the aristocratic class resident in the district; they are appointed by the Rajah on the recommendation of the Resident and receive a regular salary. Their duties are to assist the Resident in his police-court work, to hold special courts for the settlement of purely Malay cases of a domestic nature, and to take charge of the station in the absence of the Resident and his assistant.

The prime duty of the Resident is to preserve order in his district and to punish crimes of violence. But he is responsible also for every detail of administration, including the collection of taxes and customs duties, the settlement of disputes, and the hearing of complaints of all kinds, the furnishing of reports to the central government on all matters of moment, the development of trade and the protection of traders, especially the inoffensive Chinese; and above all, in the newer districts, it is his duty to gain the confidence of the chiefs of the wilder tribes, and to lead them to accept the Sarawak flag and the benefits of the Rajah's government, in return for the small poll-tax required of them. It is well recognised by the Rajah and his officers that the success of a Resident depends primarily upon his acquiring intimate knowledge of the people and establishing and maintaining good relations with them; and with this end in view every Resident is expected to be familiar not only with the Malay language, which is the official language of the country, as well as in some measure a common medium of communication between the chiefs of the various tribes, but also with one or more of the other languages spoken in his district. The headquarters of the Resident are usually the fort, or a small residency built not far from it in the lower reaches of the chief river of his district. Here a

Chinese bazaar, *i.e.* a compact village of Chinese traders and shopkeepers, and a Malay Kampong, generally spring up under the shelter of the fort; and thus the station becomes the headquarters of trade as well as of administration. To this centre the workers of jungle produce bring their stuff, floating down river on rafts of rattans or in their canoes; from it the Malay and Chinese traders or pedlars set out in their boats for long journeys among the up-river people; and to it come occasional parties of the up-river tribesmen, to consult with the Resident, to seek redress for wrongs, to report the movements of tribes in the adjacent territories, or to obtain permission to go on the war-path in order to punish offences committed against them.

Since the river is the one great high road, and since the Resident and his assistants are seated generally near the point where it leaves the district, the coming and going of all visitors can hardly escape their observation. And, since the station sees every few days the arrival of visitors or the return of parties of its own people from up river, the Resident can keep himself pretty well informed of the state of the country, and all news of importance will reach him after no long delay, if only he is always accessible and willing to turn a sympathetic ear to all comers.

But the successful administration of one of the larger and wilder districts, such as the Rejang or the Baram, requires that the Resident shall not be content with the zealous discharge of his many duties at his headquarters. He can only establish intimate relations of reciprocal knowledge and confidence with the chiefs of the many scattered communities of his district by making long journeys up river several times a year. And situations not infrequently arise which urgently demand his presence

in some outlying part of his district and which serve as the occasions of such journeys.

Before describing such a journey, something must be said of the place in the scheme of government occupied by the chiefs and headmen of the various communities. Each of the Malay Kampongs and other similar villages of the Malanaus and other coastwise peoples is under the immediate charge of one of its more influential elders, who bears the title of *Tuah Kampong*. He is appointed by the Rajah on the recommendation of the Resident and receives a small salary. His duties are to settle the minor disputes of his village, to collect the tax, to keep order, and to report all breaches of the peace to the Resident. He has authority to call in the police and to order the arrest of any villager; in cases of dispute between villages he represents his village in the Resident's court, and, where his own people are concerned, he may sit on the bench with the Resident to hear and advise upon the case. The Sarawak flag is the badge of his office, and his position and duties are defined in a document bearing the Rajah's signature.

From among the more influential chiefs of the up-river communities the Rajah appoints, on the recommendation of the Resident, a certain number in each district to the office of *Penghulu*. In a district of mixed population such as the Baram, one *Penghulu* (sometimes two) is usually appointed for each of the principal tribes of the district, *e.g.* in the Baram are, or recently were, two Kayans, one Kenyah, one Sebo, and one Barawan holding the office. The principal *Penghulus* are made members of the Council of State, and they are expected to attend its triennial meetings. The status of the *Penghulus* is similar to that of the *Tuah Kampong*, and he also is given the Sarawak flag, which he will display on his boat on official



PLATE 199. COURT-ROOM IN BARAM FORT.



journeys, and a document signed by the Rajah recording his appointment and the duties of his office; but many of them derive a considerably greater importance than their fellows from the numerical strength and the warlike character of their followings. The *Penghulu* has authority not only over his own house or village, but also over the chiefs or headmen of other communities of the same tribe and region. He is expected to keep the Resident informed of any local incident requiring his attention, and to be present in the Resident's court when any of his people are tried for any serious offence; he has authority to try minor cases, both civil and criminal, among his own people. Perhaps his most important service is the following. When an up-river man has been charged with a serious offence, the summons of the Resident's court is forwarded to the *Penghulu* of his tribe and district with the instruction that he shall send the man down river to headquarters. It is generally possible for the *Penghulu* to call the man to him, and, by explaining to him the situation and the order of the Resident, to secure his peaceful surrender. But in case of refusal to come, or of active resistance, the *Penghulu* is expected to apply such force as may be necessary for effecting the arrest and the conveyance to headquarters. In this way in a well-governed district the arrest of evil-doers is effected with remarkable sureness and with far less risk of violence, bloodshed, and the arousal of angry passions, than if the Resident should send his police or rangers to do the work. The *Penghulu* is in a much better position than the Resident for obtaining accurate information upon, and a full understanding of, the circumstances of any such up-river incidents; and his help is thus often of the greatest value to the Resident. If he judges that the accused man is innocent, and

especially if the charge against him has been made by a Chinaman, a Malay, or a member of any other than his own tribe, he will usually accompany the prisoner to headquarters, in order to see that no injustice is done him. Another important function of the *Penghulu* is the preliminary investigation of breaches of the peace among his people (see vol. ii. p. 219).

The *Penghulu* is responsible also for the collection of the door-tax from the chief of each house or village of his people and for its delivery to the Resident. He is allowed to exercise a certain discretion in the matter of remission of taxes to elderly or infirm householders. He is responsible also for the transmission to the Resident of all sums in payment of fines of more than five dollars, imposed by himself or by his subordinate chiefs. On the happily infrequent occasions on which it becomes necessary to organise a punitive expedition, the *Penghulus* are expected to help in the raising of the required force, and to accompany the expedition as commanders of their own group of warriors, acting under the orders of the Resident.

A *Penghulu* is punished for neglect of his duties by suspension from his office for a definite period, or in more serious cases by dismissal and the appointment of another chief. Since the dignity and prestige of the office are high, this punishment is deeply felt.

Among the Kayans and Kenyahs and most of the Klemantans, the *Penghulus* exercise a very effective authority, and, since with few exceptions the chiefs chosen to fill the office have been loyal, zealous, and capable, they have rendered great services to the government. Among the Sea Dayaks the lack of authority of the chiefs, which is a characteristic feature of their social system, has rendered it impossible to secure for their *Penghulus*

the same high standing and large influence ; the result of which has been the creation of an unduly large number of these officers and the consequent further depreciation of the dignity of the office.

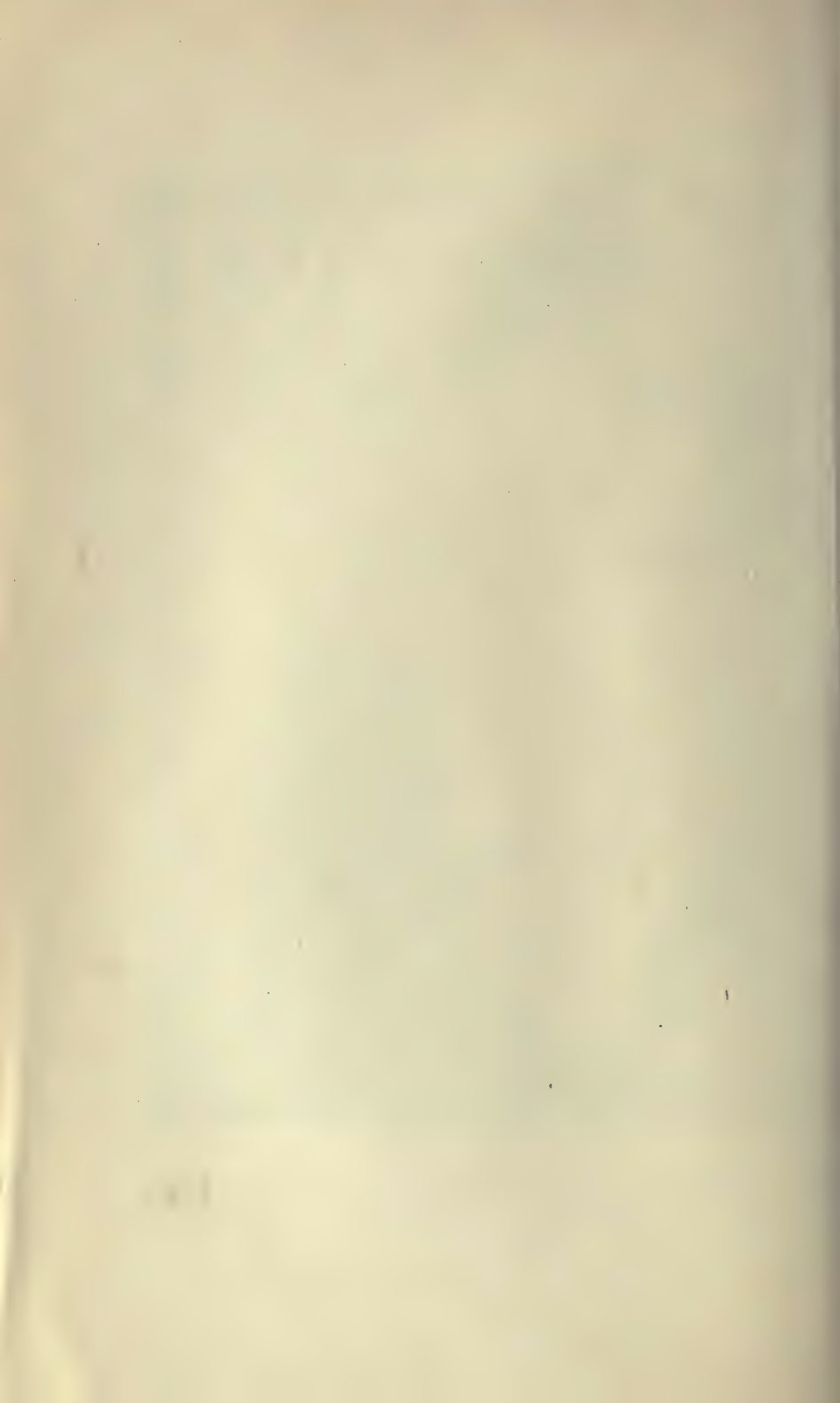
The *Penghulu* is the link between the native system of government as it obtained before the coming of the white man, and that established and maintained by the Rajah and his white officers. The former consisted of the exercise of authority by the several chiefs, each over the people of his own village only, except in so far as a chief might acquire some special prestige and influence over others through his own reputation for wisdom and that of his people for success in war. Among the Kayans and Kenyahs especially, the principal chiefs have long aimed at extending their influence by marrying their relatives to those of other powerful chiefs. In this way chiefs of exceptional capacity, aided by good fortune, have achieved in certain instances a very extended influence. Such a chief was Laki Avit, a Kenyah, who, some twenty years before the Rajah's officers first entered upon the task of administering the Baram, was recognised throughout all the interior of the district as the leading chief, a position which could only have been achieved by the consistent pursuit of a wise policy of conciliation and just dealing between Kenyahs and Kayans. But the order and peace maintained by the influence of such a chief depended wholly on his continued vigour, and they seldom or never survived his death by more than a few years. In the case of Laki Avit, for example, the Bruni Malays, jealous and afraid of the allied Kayans and Kenyahs, soon succeeded by means of murderous intrigues in bringing back the more normal condition of suspicious hostility and frequent warfare. Thus, although several chiefs had endeavoured to establish peace throughout wide areas, no one of them

had achieved any enduring success. For this end the unifying influence of a central authority and superior power was necessary, and this was supplied by the Rajah. We may liken the whole system of society as now established to a conical structure consisting of a common apex from which lines of authority descend to the base, branching as they go at three principal levels. If we imagine the upper part of this structure cut away at a horizontal plane just above the lowest level of branching, we have a diagrammatic representation of the state of affairs preceding the Rajah's advent—a large number of small cones each representing a village unified by the subordination of its members to its chief, but each one remaining isolated without any bond of union with its neighbours. At the present time the base of the cone remains almost unchanged, but the Rajah's government binds together all its isolated groups to form one harmonious whole, by means of the hierarchy of officers whose authority proceeds from the Rajah himself, the apex of the system.

The establishment of the Rajah's government has thus involved no breaking up of the old forms of society, no attempt to recast it after any foreign model, but has merely supplied the elements that were lacking to the system, if it was to enable men to live at peace, to prosper and multiply, and to enjoy the fruits of their labours. But though we describe the society of Sarawak as being now a completed structure, the simile is inadequate and might mislead. The structure is not that of a rigid building, but of a living organisation; and its efficiency and permanence depend upon the unceasing activities of all its parts, each conscious of the whole and of its own essential rôle in the life of the whole, and each animated by a common spirit of unswerving devotion to, and untiring effort in the cause of, the whole. The Rajah's power rests upon the broad



PLATE 200. THE SILAT RIVER DESCENDING FROM USUN APOH TO JOIN THE BARAM,
THE HIGHROAD BETWEEN EAST AND WEST BORNEO.



base of the people's willing co-operation ; he in turn is for them the symbol of the whole, by the aid of which they are enabled to think of the state as their common country and common object of devotion ; and from him there descends through his officers the spirit which animates the whole, a spirit of reciprocal confidence, justice, goodwill, and devotion to duty. The system is in fact the realisation of the ideal of monarchy or personal government ; its successful working depends above all on the character and intellect of the man who stands at the head of the state ; and the steady progress of all better aspects of civilisation in Sarawak, a progress which has evoked the warm praise of many experienced and independent observers,¹ has been due to the fact that the resolution, the tact and sympathy, the wisdom and high ideals which enabled the first of its English Rajahs to establish his authority, have been unfailingly displayed in no less degree by his successor throughout his long reign.

It is obvious that this permeation of the whole system of government by the spirit of its head can only be perpetuated by constant personal intercourse between him and his officers and between the officers of the various grades. This has been a main principle observed by the Rajah. He has frequently visited the district stations, to spend a few days in consultation with his white officers, and to renew his personal acquaintance with the local chiefs, who spontaneously assemble to await his arrival. Such visits to any station have seldom been made at greater intervals than one year ; and these annual meetings at the district stations between the Rajah and his officers of all grades have been of the utmost value in preserving the profound and personal respect with which he is regarded through-

¹ See pp. 417-420 of Messrs. Bampfylde and Baring Gould's *Two White Rajahs*.

out the land and which is in due measure reflected to his representatives, both white and native. The Rajah has also kept himself in close touch with the Residents and the affairs even of the remotest districts by encouraging the Residents to write to him personally and fully on all important matters, and by writing with his own hand full and prompt replies.

The foregoing brief account of the system of government will have accentuated its essentially personal character; and it will have made clear the necessity for constant personal intercourse between the officers of various grades, and for the long excursions of the Residents into the interior parts of their districts, one of which we propose to describe as an illustration of the intimate working of the administrative system. For in the larger and wilder districts the Resident's station may be separated from populous villages by a tract of wild jungle country, the return journey over which cannot be accomplished in less than a month or even more.

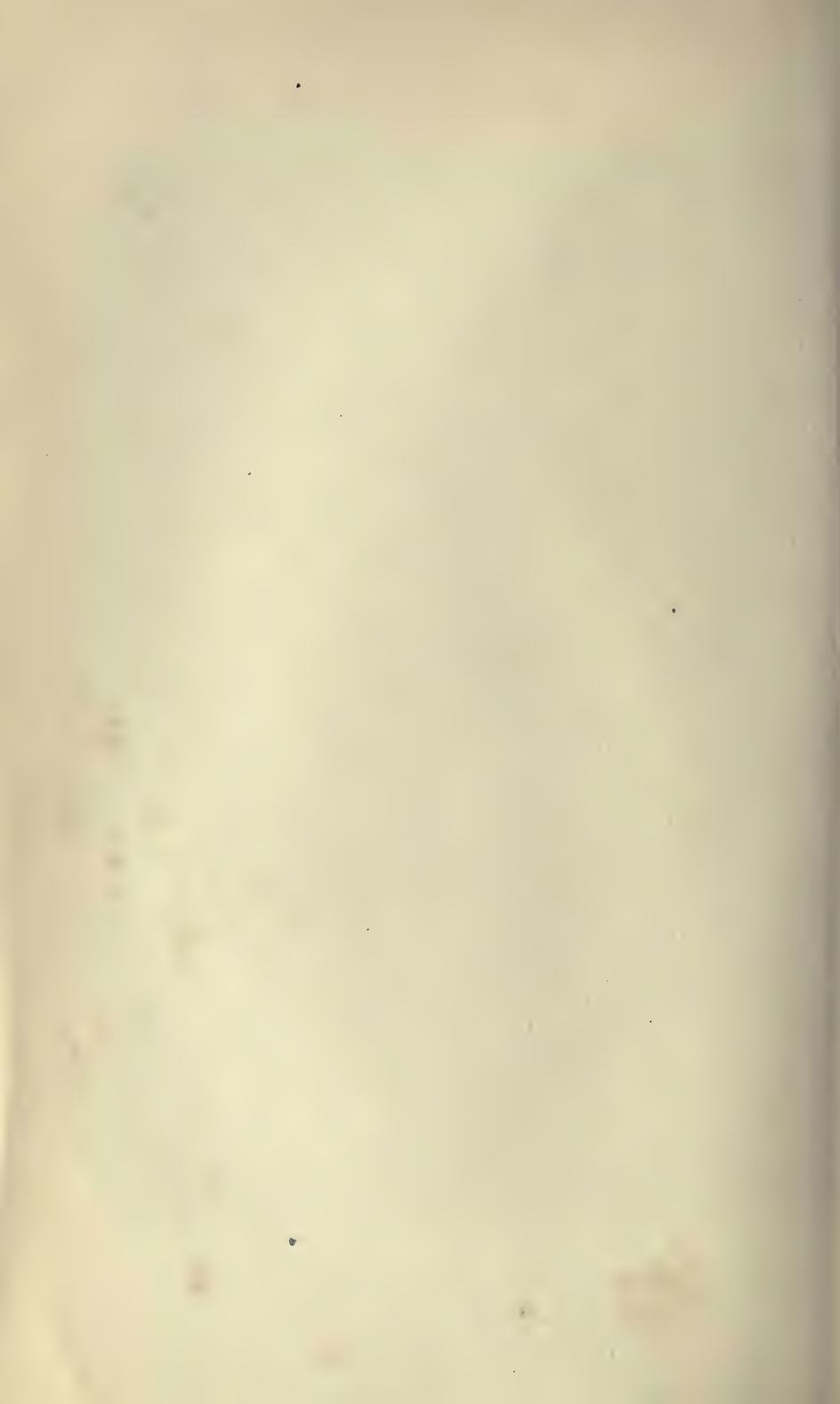
The journey we are about to describe, as illustrative of the administrative labours of the Resident of one of the wilder districts, was made in the Baram in the year 1898 by one of us (C. H.) in the course of his official duties and in part only by the joint-author of this book. A slight sketch of the political history and condition of the Baram is required to render intelligible the objects of the journey and the course of events. The Baram was added to Sarawak territory, under the circumstances described above (vol. ii. p. 261), in the year 1882. At that time it enjoyed the reputation of a wild and dangerous region, owing to the strength of the Kayans, who, dwelling in all the middle parts of the rivers, had made a number of bold raids as far as the coast and even to the

neighbourhood of Bruni. The Sea Dayaks had obtained no footing in the river, and the Klemantans, who dwelt in the lower reaches, had proved quite incapable of withstanding their formidable neighbours. The latter had driven them out of the more desirable parts of the river, had made many slaves, and had appropriated many of the valuable caves in which they had gathered the edible nests of the swift. But considerable numbers of the Klemantans remained in the lower reaches and in some of the tributary rivers. The upper waters of the Baram were occupied mainly by Kenyah communities; and about the watershed in which the Baram, the Rejang, and the Batang Kayan have their sources (a mountainous highland, geographically the very centre of the island, known as Usun Apo), were the Madangs, a powerful subtribe of the Kenyahs, whose reputation as warriors was second to none. In 1883 a fort was built at Marudi (now officially known as Claudetown), a spot on the river-bank some sixty miles from the sea, the first spot at which in ascending the river a high bank suitable for a settlement is encountered. Here Mr. Claude de Crespigny, assisted by two junior officers, a squad of some thirty rangers, and a few native police, began the task of introducing law and order into these 10,000 square miles of dense jungles, rushing rivers, and high mountains, the scene for unknown ages of the hard perpetual struggle of savage man with nature, and of the fierce conflict of man with man. At first the interior tribes remained aloof, and the little outpost of civilisation was frequently threatened by them with extermination. But after some few years the Kayans of the lower villages became reconciled to the new state of affairs, recognised the authority of the Rajah and of the Resident, and consented to pay the small annual door-tax amounting to two dollars per family or door.

These were the Kayans of villages that were readily accessible because seated on reaches of the river navigable by the Resident's steam-launch, that is, not more than seventy miles above Claudetown. It was soon realised that the people of the remoter parts were only to be brought under the Rajah's government by means of friendly visits of the Resident to their villages. This policy was actively pursued by Mr. Charles Hose, who had become assistant to the Resident in 1884, officer in charge in 1888, and Resident in 1890; some four or five long journeys were made each year, each occupying several weeks. During these journeys, which were necessarily made in the native boats, the Resident would spend the nights, whenever possible, in the native houses, sometimes whiling away several days in friendly intercourse with his hosts, and thus acquiring much useful information as well as more intimate understanding of their characters, languages, and customs. In this way the area of government control was extended step by step, until about the year 1891 practically all the inhabitants of the Baram had accepted the Rajah's government and acknowledged it by the payment of some tax, however small. The chiefs of the Klemantans and their people were for the most part very glad to place themselves under the protection of this new government; but the Kayans and Kenyahs, not feeling themselves to be in need of any such protection, were less ready to accept the Resident's proposals. Two considerations mainly induced them to take this course: first, they desired peace, or at any rate less warfare, and it was possible to convince them that this result might be achieved by pointing to other districts such as the Rejang, with whose affairs they had some acquaintance. Secondly, they found that a Chinese bazaar had sprung up at Claudetown, and that, as



PLATE 201. KENYAH MASKED MEN GOING TO MEET FORMER ENEMIES WITH OVERTURES OF PEACE.



soon as they accepted the Rajah's government, they would obtain greatly increased facilities for driving the highly profitable trade in jungle produce; for, before they had come under the government, the Chinese and Malay traders had hardly ventured to penetrate to their remote villages with their cloths and lucifer matches, hardware, steel bars, and other much-coveted goods.

Several of the most influential chiefs who had early showed themselves staunch friends of the government were made *Penghulus*, and have long continued by their example and influence energetically to support the Resident, notably the Kayan, Tama Usong, and the Kenyah, Tama Bulan (see Pls. 49, 27). The latter especially, though not one of the first to come in, exercised his great influence consistently, wisely, and energetically, in support of the Resident and in the establishment of peace and order throughout the district and even beyond its boundaries. But he was only one of several chiefs who have displayed a high degree of enlightenment and moral qualities of a very high order.

The hostility of the Kalabits on the north-eastern border, who persistently raided those villages of their fellow-tribesmen that had come under the government, had necessitated an expedition against them in 1893. And Sea Dayak parties of jungle workers had on more than one occasion stirred up serious trouble. But, in spite of these difficulties, by the year 1898 all the inhabitants of the district were paying the regular door-tax, crimes of violence had been almost abolished, trade was everywhere increasing, and peace was assured, save for the threat to it from one quarter, namely, the Madangs of Usun Apo and the neighbouring powerful settlements of Kenyahs across the water-parting in the head-waters of the Batang Kayan. It had

always been a weakness of the Rajah's government that it could assure to the Baram people no protection against attack from those regions, the latter of which, though nominally Dutch territory, was not yet controlled by the Dutch government. In the year 1897 a numerous band of Madangs had migrated into the extreme head of the Baram from the corresponding and closely adjoining part of the Rejang, largely owing to the pressure put upon them by the ever roving and meddlesome Sea Dayaks. Neither these Madangs nor the Kenyahs of the Batang Kayan had entered into friendly relations with the Sarawak government, and they had preserved a hostile attitude towards the Baram tribes. The Resident therefore determined to visit the Madangs, and to invite Kenyah chiefs from the Batang Kayan to meet him on the extreme edge of the Sarawak territory, in order to open friendly intercourse with them, and to persuade them if possible to attend a general peace-meeting at Claudetown, at which the outstanding feuds between them and the Baram folk might be ceremonially washed out in the blood of pigs. For, if this attempt could be carried to a successful issue, it would go far to assure the peace of the whole district, and would add considerably to the volume of trade descending the Baram River. An additional feature of the programme was that the Resident should take with him on his visit a number of the Baram chiefs, and should in the course of the journey make arrangements with the largest possible number of chiefs for their attendance at the proposed peace-making.

Accordingly, on the 9th of October 1898, we started from Claudetown in the Resident's launch with a retinue of half a dozen Sea Dayak rangers and two policemen, and towing some half a dozen boats, including one for our own use up-river.

After spending a day in visiting villages in the lower Tinjar, the largest tributary of the Baram, we resumed the journey up-river and reached the village of Long Tamala. There we were joined by the chiefs of the two houses Tama Aping Nipa and Tama Aping Kuleh, and were most hospitably entertained by the former. On the following morning we again steamed up-river, having added to our train these two Kenyah chiefs, each with a boat's crew of fighting men, they having agreed to make the whole journey with us. After stopping at several villages at which the Resident's services were in request for the settlement of disputed questions, in the afternoon we reached Long Tajin, a big Kayan village, and were welcomed by Juman, the chief, and his wife Sulau, a woman of strikingly handsome and refined features and graceful aristocratic manner (Pl. 31). She is the daughter of the late Aban Jau, who was for many years the most powerful chief of the Tinjar Sebops. He had long resisted the advances of the Resident, and had submitted to the Rajah's government only after a long course of patient persuasion. He had regarded himself as the up-river Rajah, and had never ceased to regret the old state of affairs. "I'm an old man now," he told the Resident, "but if I were as salt as I used to be, the Rajah would not have taken possession of the Baram without a struggle." Another of his many picturesque sayings seems worth recording: "Your Rajah may govern the down-river people; they are inside the Sultan's fence and he had the right to hand them over. But over us he had no authority; we are the tigers of the jungle and have never been tamed." He had frequently threatened to attack the fort; and when he had sent to the Resident a message to that effect in the usual symbolic language, the latter's only reply had been to go up to his house with two

or three men only, and to spend five days there as Aban Jau's guest, and to persuade him to come down to Claudetown to meet the Rajah.

The evening was spent in discussing the prospects of the expedition with Juman and other chiefs, some of whom took a gloomy view. The following morning the steam-launch was sent down-river, and we took to the boats and paddled a short stage to Bawang Takun, another large Kayan village, where we stayed over-night to give the people time to prepare their boats and the Resident the opportunity for some judicial inquiries. There was heavy rain throughout the night, and in the morning the river, which in this part of its course runs between limestone cliffs, was rushing so rapidly that we could only make progress by repeatedly crossing the river to seek the slack-water side of each reach. Failing to reach any village, we passed the night in rude shelters on the bank. On the following day the river was still in flood, but we reached Long Lawa, a Kayan village, and decided to wait there until the river should subside to a more normal condition. Here a party of Kenyahs met us, sent by Tama Bulan to conduct us to his house some two or three days' journey up the Pata tributary. On the morning of the 16th the river had fallen ten feet, and starting at daybreak we reached the mouth of the Pata, and camped on a *kerangan* or pebble-bed beautifully situated among the forest-clad slopes a little way up the Pata. In the course of the day a boatful of Kayans from the Apoh had joined us. On the 17th we had an exciting day working up the rapids and waterfalls of the Pata, and reached Long Lutin, a very large Kayan village of many long houses, most pleasantly situated and surrounded by hills clothed with the rich green of the young *padi* crop. Here we spent the night in the house of the principal chief, Laki Lah, a quaint old bachelor, whom



PLATE 202. KLEMANTAN MASK.

we greatly astonished by eating plum-pudding with burning brandy upon it.

Another day's journey over a long series of rapids brought us to the house of Tama Bulan, at that time the most influential chief of the Baram. We found there a number of Kenyah chiefs from the upper reaches of the Pata awaiting our arrival. Tama Bulan, who was strongly in favour of carrying through the Resident's plan, eloquently supported it during the hospitable procedures of the evening, assuring the assembled chiefs that the journey would finally resolve the troubles of the Baram. As usual there was no lack of enterprise and "go" among the Kenyahs, and they were all keen to make the venture; while the Kayans on the other hand were, as always, more cautious, more inclined to dwell on the possibilities of failure, and slower to take up the plan and make it their own. The Kenyahs had not yet completed the taking of omens for the expedition, and the following days were devoted to this process (see vol. ii. p. 52), Tama Bulan and his people taking omens for the whole of the Kenyah contingent, while Juman went on to prepare the people of the Akar. In the course of the day Tama Bulan accompanied us on visits to several neighbouring Kenyah villages situated a little farther up the river. In the evening we had another convivial meeting with great flow of oratory and rice-spirit. On the third day, favourable omens having been observed, sacrifices of pigs and fowls were offered before the altar-posts of the war-god, and the various rites needful to complete the preparation for a long journey were performed (see Pl. 157). In the afternoon the Resident inspected the site for a bungalow or block-house which the Kenyahs proposed to make (and have since erected) for the use of the government's officers.

On October 23rd we left Tama Bulan's house with a party of about one hundred all told, in several

boats. We were joined at Long Lutin by Laki Lah and a boatful of his Kayans, made a rapid passage to Long Pata (the spot where the Pata joins the Baram), and resumed the toilsome ascent of the main river to reach the Akar. That evening we reached a Kenyah village at Long Lawan, and as usual we were hospitably entertained with the fatted pig and brimming cups of rice-spirit. The weather was now brilliantly fine and the river of only normal swift-ness, and we passed the night in a Kenyah house in the Akar. Here we spent two days awaiting the arrival of a party of Kayans from the upper Akar. The Kayans having arrived, another general discussion of the plan of operations was held; and on the third day the expedition returned to the Baram, and after surmounting the difficulties presented by many rapids and a narrow gorge at Batu Pita, entered the Silat on the 28th. The Silat is the uppermost of the large tributaries of the Baram (Pl. 200). It descends from the Madang country, winding round the foot of the Batu Tujoh, a limestone mountain of 5000 feet. All this country is at a considerable height above sea-level (1000 feet and more), and the climate is much cooler and more bracing than that of the lower levels. It is a land of many streams and hills. All the lower slopes have been cleared and cultivated by the Kenyahs, so that it presents a more open and smiling aspect than the lower country, where the clearings are but tiny islands in the vast ocean of gloomy forest. The river itself is even more beautiful than the other tributaries of the Baram, lovely as all these are in their upper reaches. This was not the first exploration of the Silat, for the Resident had twice before journeyed up its lower reaches; but on this occasion it was necessary to penetrate to its very head, in order to reach the villages of the principal Madang chiefs, Saba Irang and Tama Usun Tasi. So for

five days the expedition toiled up the Silat, and during these days Juman, Laki Lah, and most of the Kayans turned back, their confidence being shaken by the unfamiliar aspect of the country, by the neighbourhood of the hitherto hostile Madangs, and by the bad dream of one of their chiefs and the illness of another. On the fifth day the diminished fleet of boats entered the Lata, a tributary coming down from the Mudong Alan and Saat mountains, from the slopes of which the water runs also to the Rejang River and the Batang Kayan. Here the boats were left behind and the expedition went forward on foot, making but slow progress in the rocky river-bed.

Near the mouth of the Lata the expedition was met by a large party of Kenyahs—men, women, and children—the whole population of a Kenyah village of the Batang Kayan, Lepu Agas by name, who had just arrived with the intention of making their home in that neighbourhood. These people had been the greatest enemies of Tama Bulan, and the feud had only been healed in the previous year.

A curious custom, which seems at the present time to be peculiar to the Kenyahs and rapidly dying out among them, was observed by the Lepu Aga people on this occasion. As the Resident's party approached the spot where they awaited its arrival, they sent out three men to establish the first contact. It was the function of these three men to make sure of the friendly intentions of the approaching party (Pls. 201, 202). They wore large wooden masks elaborately carved, and bearing great lateral projections like horns or antlers, in addition to full war dress.¹ They advanced down a long pebble-bank, keeping step and making grotesque movements with heads and arms, which seemed to imply a mixture of caution and curiosity. After dodging about

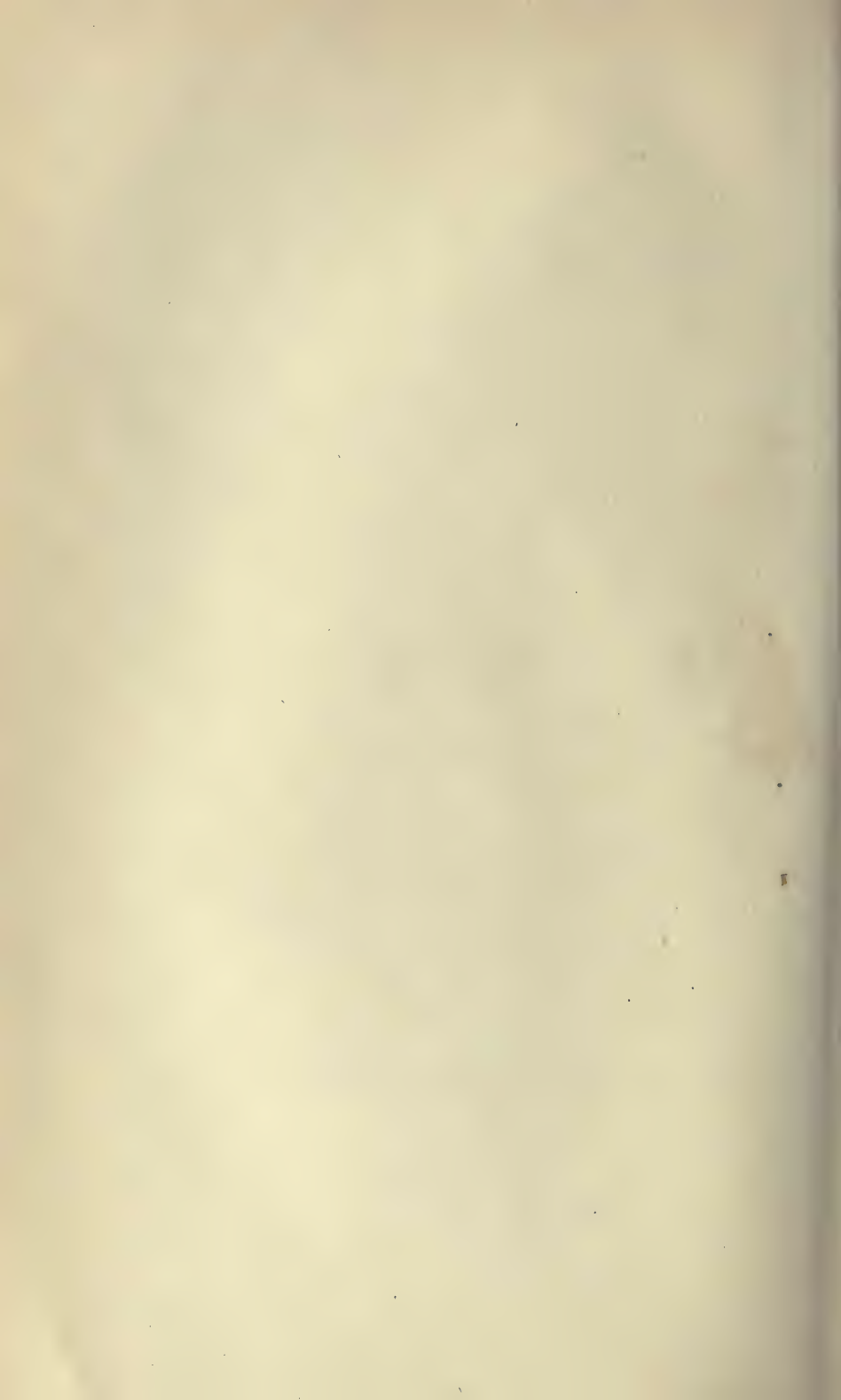
¹ These three masks were afterwards given to the Resident, and are now in the British Museum.

for some time, they came near and inquired : " Who are you ? Whence do you come ? What is your business ? " Having obtained satisfactory assurances, they retreated, stepping backwards with the same grotesque gestures, and returned to report the results of their investigations to their chief.

Before friendly intercourse between the parties could begin it was still necessary, in view of the recent feud between them, that they should engage in a sham fight (*jawa*). When this boisterous ceremony had been accomplished, the Resident presented to the Lepu Agas a number of presents, calculated to whet their appetite for the products of civilised industry to be found in the Baram bazaar. Very soon all suspicion and reserve were overcome, and all the men of the Resident's party turned to with hearty goodwill to help build a house for their former enemies. So well did they work that between sunrise and sunset a house of forty doors was hewn out of the forest, solidly constructed, and roofed ; so that when night fell the new-comers were able to move in and to invite their helpers to a convivial meeting in its long gallery. The Resident made a speech in native fashion, saying that his party had ventured to build a rude hut in order to provide a night's shelter for their new friends, and hoped that they would find it sufficient for the moment. Tama Bulan also spoke, saying how now the old troubles were over, never to come again. Aban Jalong, the old chief of the Batang Kayan people, was so touched by these unwonted demonstrations of goodwill, that he wept and could with difficulty find words in which to express the gratitude of himself and his people. Through these people messages of goodwill and invitations to the proposed peace-making at Claudetown were sent to their former neighbours in the Batang Kayan, and these in due time bore good fruit. For in the course of the next few years



PLATE 203. TAMA KULING (*ALIAS* BOI JALONG), PRINCIPAL
KENYAH CHIEF OF THE BATANG KAYAN DISTRICT.



several communities followed the example of the Lepu Agas, and moved over from the Batang Kayan to the Baram. It may be of interest to add that the Lepu Agas still inhabit the house built under these extraordinary circumstances. After some few more days of travelling up-river, we were met by a party of Madangs who had been sent down to meet the Resident; while awaiting his arrival they had hewed out a small boat, and in this, which served almost as much the purposes of a sledge as of a boat, they hauled him over rocks and rapids and still pools until, having outpaced the rest of the party, they brought him, on the eighth day from leaving the Silat, to their village at the foot of Mudong Alan. It was a large village comprising nine long houses disposed in a circle and containing probably not less than 2000 persons. Here he was received on the bank of the stream by a large body of Madangs headed by Tama Usun Tasi, who at once offered him the hospitality of his roof. The incidents of the visit have been described by the Resident, and passages from his account may here be transcribed :—

My Kenyah friends had not arrived yet, but I thought it best to go with him (Tama Usun Tasi) at once; afterwards I congratulated myself on my decision, when I found that, according to custom, Tama Bulan and his followers (being unable to enter the house until all cases of blood-money between his people and the Madangs had been settled) were obliged to camp near the river for one night. The Madangs assisted in making huts for my followers, gave them several pigs, and sent down their women laden with baskets full of rice; so no want of hospitality marred our reception. In the evening I took a walk round the village, followed by a crowd of women and children, who appeared greatly pleased to find that the white man was able to converse with them in the Kenyah tongue. Then, as the crowd increased, I sat down on a log and produced a few pounds of tobacco, and the whole party was soon chatting and laughing as if they had known me for years. I have often noticed that the women of the

Kenyah tribe in the interior are far more genial and less shy than those of other communities, and I believe that the surest sign of the good faith of natives such as these is that the women and children come out to greet one unattended by the men. The sounds of our merriment soon attracted the attention of the men, and as they strolled over and joined us in gradually increasing numbers, the possibility of any disturbance taking place between these people and mine quickly vanished from my mind.

On the following morning several parties of Madangs from other villages came in, numbering in all about 600, and exchanged presents of weapons with my people. It was necessary that the gods should be consulted as to whether the meeting was really in the interests of peace or not. So a pig was caught and tied by the legs, and when all the Madangs were assembled in Tama Usun Tasi's house, the pig was brought in and placed in front of the chiefs. Then one of the head men from a neighbouring village took a lighted piece of wood and singed a few of the bristles of the pig, giving it a poke with his hand at the same time, as if to attract its attention, and calling in a loud voice to the supreme being, "Bali Penyalong." Then, talking at a great rate and hardly stopping for a moment to take breath, he asked that, if any one had evil intentions, the truth might be revealed before the evilly disposed one was allowed to enter the Madang houses, and that, if any Madang, whether related to him or not, wished to disturb the peace which was about to be made with the Baram people, his designs should be revealed. The old man stood waving his hands as if to sweep within the circle of his influence the whole of the assembled crowd, and then, jumping into the air with great violence, brought both feet down on the plank floor with a resounding thump; then, spinning round on one foot with his arm extended, he quickly altered the tone of his voice to a more gentle pitch, and, quivering with excitement, quietly sank down into his place amid a dead silence. The speech was a stirring one, and created an impression. Others spoke a few words to the pig, and it was then taken to one side and stabbed in the throat with a spear, after which the liver was taken out and examined. I should mention that a pig intended to serve the same purpose was provided by the Madangs for our people, who were still waiting to be invited to the house.

Having years before studied the beliefs of the natives

with regard to divination by pigs' livers, and knowing the great importance attached to it, I was as anxious as any one to see the liver. I saw at a glance that the omen was good, and seized the opportunity to make the most of it. I quickly called the chiefs' attention to all the good points before they had given their own opinion, and at once saw that their interpretation was the same as my own, and that they were somewhat surprised to find it so.

Thereupon two messengers were sent backwards and forwards to discuss the number of people killed on either side from time to time, and big gongs, shields, and weapons of all kinds changed hands as blood-money. When all had been settled, notice was given to our people that the Madangs were ready to receive them into their houses, and the Baram people sent a message back that they were prepared to accept the invitation. When Kayans and Kenyahs who have been at feud desire to meet peaceably, it is necessary to go through a sort of sham fight, called *jarwa*, so that both parties can, as it were, blow off steam. As this ceremony is generally executed with much vigour by fully armed parties, it often happens that some people are badly hurt; and I was half afraid that such an accident might check the progress of our negotiations. But the omens had been favourable, and the implicit belief in such omens goes far to prevent bad feeling. About midday Tama Bulan and his followers, in full war costume, announced their intention of moving by bursting into the war-cry, a tremendous roar which was immediately answered by the people in the houses. The noise and excitement increased as the Baram people neared the house of Tama Usun Tasi, and guns with blank charges were fired. On came the Baram people, stamping, shouting, and waving their weapons in defiance, the Madangs in the houses keeping up a continuous roar. When the Baram people first attempted to enter the house, they were driven back, and a tremendous clashing of shields and weapons took place; then the Madangs retreated from the entrance in order to allow their visitors to come in, stamping and making the most deafening noise. When the Baram people had all entered, the Madangs once more rushed at them, and for some two minutes a rough-and-tumble fight continued, in which many hard blows were given. No one received a cut, however, except one man who, running against a spear, was wounded in the thigh; but the affair

was quickly settled by the payment of a pig and a small spear to the wounded person; so the ceremony may be said to have ended without a mishap. When quiet had been restored, we all sat down and rice-spirit was produced, healths drunk, and speeches made; food was brought out and given to the visitors in the long verandah, as, on first being received, visitors are not allowed to enter the rooms; and the convivialities were prolonged far into the night.

In the evening of the following day the Madangs prepared a feast for all present, and afterwards a great deal of rice-spirit was drunk and some very good speeches made, former troubles and difficulties being explained and discussed in the most open manner. Each chief spoke in turn, and concluded his speech by offering drink to another and singing a few phrases in his praise, the whole assembly joining in a very impressive chorus after each phrase and ending up with a tremendous roar as the bamboo cup was emptied.

The following day the Madangs collected a quantity of rubber for their first payment of tribute to the government, namely, \$2.00 per family, and as we had no means of weighing it except by guesswork, it was decided that Tama Bulan and two Madang headmen should act as assessors, and decide whether the piece of rubber brought by each person was sufficiently large to produce \$2.00. It took these men the whole day to receive it all, and much counting was done on the fingers and toes.

On taking our departure from the Madang country, most of the women presented us with a small quantity of rice for food on our homeward journey, but as each little lot was emptied into a large basket, the giver took back a few grains so as not to offend the omen-birds, who had bestowed on them a bounteous harvest, by giving the whole away to strangers. Presents of considerable value were given on both sides, and all parted the best of friends. The two principal Madang chiefs accompanied us for a day's journey, their followers carrying the whole of our baggage. On parting I promised to arrange a similar peace-making at Claudetown, at which most of the Baram chiefs would be present.

We add an account of the peace-making previously published by one of us.¹

¹ "A Savage Peace-Conference," by W. McDougall, *The Eagle*, the magazine of St. John's College, Cambridge, 1900.



PLATE 204. TAMA KULING'S (KENVAH) VILLAGE AT TANAH PUTI, BATANG KAYAN DISTRICT.

The peace-making that I am going to describe was organised in order to bring together on neutral ground, and in presence of an overwhelming force of the tribes loyal to the government, all those tribes whose allegiance was still doubtful, and all those that were still actively hostile to one another, and to induce them to swear to support the government in keeping the peace, and to go through the formalities necessary to put an end to old blood-feuds. At the same time the Resident had suggested to the tribes that they should all compete in a grand race of war canoes, as well as in other races on land and water. For he wisely held that in order to suppress fighting and head-hunting, hitherto the natural avenues to fame for restless tribes and ambitious young men, it is necessary to replace them by some other form of violent competition that may in some degree serve as a vent for high spirits and superfluous energy; and he hoped to establish an annual gathering for boat racing and other sports, in which all the tribes should take part, a gathering on the lines of the Olympic games in fact. The idea was taken up eagerly by the people, and months before the appointed day they were felling the giants of the forest and carving out from them the great war canoes that were to be put to this novel use, and reports were passing from village to village of the many fathoms length of this or that canoe, and the fineness of the timber and workmanship of another.

In order to make clear the course of events, I must explain that two large rivers, the Baram and the Tinjar, meet about one hundred miles from the sea to form the main Baram river. Between the peoples living on the banks of these two rivers and their tributaries there is a traditional hostility which just at this time had been raised to a high pitch by the occurrence of a blood-feud between the Kenyahs, a leading tribe of the Baram, and the Lirongs, an equally powerful tribe of the Tinjar. In addition to these two groups we expected a large party of Madangs, a famous tribe of fighting men of the central highlands whose hand had hitherto been against every other tribe, and a large number of Sea Dayaks, who, more than all the rest, are always spoiling for a fight, and who are so passionately devoted to head-hunting that often they do not scruple to pursue it in an unsportsmanlike fashion. So it will be understood that the bringing together in one place of large parties of fully armed warriors of all these different groups

was a distinctly interesting and speculative experiment in peace-making.

The place of meeting was Marudi (Claudetown), the headquarters of the government of the district. There the river, still nearly a hundred miles from the sea, winds round the foot of a low flat-topped hill, on which stand the small wooden fort and court-house and the Resident's bungalow. Some days before that fixed for the great meeting by the tokens we had sent out, parties of men began to arrive, floating down in the long war canoes roofed with palm leaves for the journey. On the appointed day some five thousand of the Baram people and the Madangs were encamped very comfortably in leaf and mat shelters on the open ground between our bungalow and the fort, while the Sea Dayaks had taken up their quarters in the long row of Chinamen's shops that form the Marudi bazaar, the commercial centre of the district. But as yet no Tinjar folk had put in an appearance, and men began to wonder what had kept them—Were the tokens sent them at fault? Or had they received friendly warnings of danger from some of the many sacred birds, without whose favourable omens no journey can be undertaken? Or had they, perhaps, taken the opportunity to ascend the Baram and sack and burn the Kenyah houses now well nigh empty of defenders? We spent the time in foot-racing, preliminary boat-racing, and in seeing the wonders of the white man. For many of these people had not travelled so far down-river before, and their delight in the piano was only equalled by their admiration for that most wonderful of all things, the big boat that goes up stream without paddles, the Resident's fast steam-launch.

At last one evening, while we were all looking on at a most exciting practice-race between three of the canoes, the Lirongs, with the main mass of the Tinjar people, came down the broad straight reach. It was that most beautiful half-hour of the tropical day, between the setting of the sun and the fall of darkness—the great forest stood black and formless, while the sky and the smooth river were luminous with delicate green and golden light. The Lirongs were in full war dress, with feathered coats of leopard skin and plumed caps plaited of tough rattan, and very effective they were as they came swiftly on over the shining water, sixty to seventy warriors in each canoe raising their tremendous battle-cry, a deep-chested chorus

of rising and falling cadences. The mass of men on the bank and on the hill took up the cry, answering shout for shout; and the forest across the river echoed it, until the whole place was filled with a hoarse roar. The Kenyahs ran hastily to their huts for their weapons, and by the time they had grouped themselves on the crest of the hill, armed with sword and shield and spear and deadly blowpipe, the Lirongs had landed on the bank below and were rushing up the hill to the attack. A few seconds more and they met with clash of sword and shield and a great shouting, and in the semi-darkness a noisy battle raged. After some minutes the Lirongs drew off and rushed back to their boats as wildly as they had come; and, strange to say, no blood was flowing, no heads were rolling on the ground, no ghastly wounds were gaping, in fact no one seemed any the worse. For it seems that this attack was merely a well understood formality, a put-up job, so to say. When two tribes, between whom there is a blood-feud not formally settled, meet together to make peace, it is the custom for the injured party, that is the tribe which has last suffered a loss of heads, to make an attack on the other party but using only the butt ends of their spears and the blunt edges of their swords. This achieves two useful ends—it lets off superabundant high spirits, which, if too much bottled up, would be dangerous; and it “saves the face” of the injured party by showing how properly wrathful and bellicose its feelings are. So when this formality had been duly observed everybody seemed to feel that matters were going on well; they all settled down quietly enough for the night, the Resident taking the precaution to send the Lirongs to camp below the fort; and the great peace-conference was announced to be held the following morning.

Soon after daybreak the people began to assemble beneath the great roof of palm-leaf mats that we had built for a conference hall. The Baram chiefs sat on a low platform along one side of the hall, and in their midst was Tama Bulan, the most famous of them all, a really great man who has made his name and influence felt throughout a very large part of Borneo. When all except the Tinjar men were assembled, of course without arms, the latter, also unarmed, came up the hill in a compact mass, to take their places in the hall. As they entered, the sight of their old enemies, the chiefs of the Baram, all sitting quietly

together, was too much for their self-control; with one accord they made a mad rush at them and attempted to drag them from the platform. Fortunately we white men had placed ourselves with a few of the more reliable Dayak fortmen between the two parties, and partly by force and partly by eloquence we succeeded in beating off the attack, which seemed to be made in the spirit of a school "rag" rather than with bloody intent. But just as peace seemed restored, a great shout went up from the Baram men, "Tama Bulan is wounded"; and sure enough there he stood with blood flowing freely over his face. The sight of blood seemed to send them all mad together; the Tinjar people turned as one man and tore furiously down the hill to seize their weapons, while the Baram men ran to their huts and in a few seconds were prancing madly to and fro on the crest of the hill, thirsting for the onset of the bloody battle that now seemed a matter of a few seconds only. At the same time the Dayaks were swarming out of the bazaar seeking something to kill, like the typical Englishman, though not knowing which side to take. The Resident hastened after the Tinjars, threw himself before them, and appealed and threatened, pointing to the two guns at the fort now trained upon them; and Tama Bulan showed his true greatness by haranguing his people, saying his wound was purely accidental and unintended, that it was a mere scratch, and commanding them to stand their ground. Several of the older and steadier chiefs followed his example and ran to and fro holding back their men, exhorting them to be quiet.

The crisis passed, the sudden gust of passion slowly died away, and peace was patched up with interchange of messages and presents between the two camps. The great boat race was announced to take place on the morrow, and the rest of the day was spent in making ready the war canoes, stripping them of their leaf roofs and all other superfluous gear.

At daybreak the racing-boats set off for the starting-post four miles up river. The Resident had given strict orders that no spears or other weapons were to be carried in the racing-boats, and as they started up river we inspected the boats in turn, and in one or two cases relieved them of a full complement of spears; and then we followed them to the post in the steam-launch. There was a score of entries, and since each boat carried from sixty to seventy men



PLATE 205. MADANGS (KENYAHS) AT THE PEACE-MAKING AT MARUDI (1899).

sitting two abreast, more than a thousand men were taking part in the race. The getting the boats into line across the broad river was a noisy and exciting piece of work. We carried on the launch a large party of elderly chiefs, most of whom were obviously suffering from "the needle," and during the working of the boats into line they hurled commands at them in language that was terrific in both quality and volume. At last something like a line was assumed, and on the sound of the gun the twenty boats leaped through the water, almost lost to sight in a cloud of spray as every one of those twelve hundred men struck the water for all he was worth. There was no saving of themselves; the rate of striking was about ninety to the minute, and tended constantly to increase. Very soon two boats drew out in front, and the rest of them, drawing together as they neared the first bend, followed hotly after like a pack of hounds. This order was kept all over the course. During the first burst our fast launch could not keep up with the boats, but we drew up in time to see the finish. It was a grand neck-and-neck race all through between the two leading boats, and all of them rowed it out to the end. The winners were a crew of the peaceful down-river folk, who have learnt the art of boat-making from the Malays of the coast; and they owed their victory to their superior skill in fashioning their boat, rather than to superior strength. When they passed the post we had an anxious moment—How would the losers take their beating? Would the winners play the fool, openly exulting and swaggering? If so, they would probably get their heads broken, or perhaps lose them. But they behaved with modesty and discretion, and we diverted attention from them by swinging the steamer round and driving her through the main mass of the boats. Allowing as accurately as possible for the rate of the current as compared with the rate of the tide at Putney, we reckoned the pace of the winning boat to be a little better than that of the 'Varsity eights in racing over the full course.

The excitement of the crowds on the bank was great, but it was entirely good-humoured—they seemed to have forgotten their feuds in the interest of the racing. So the Resident seized the opportunity to summon every one to the conference hall once more. This time we settled down comfortably enough and with great decorum, the chiefs all in one group at one side of a central space, and the common

people in serried ranks all round about it. In the centre was a huge, gaily painted effigy of a hornbill, one of the birds sacred to all the tribes, and on it were hung thousands of cigarettes of home-grown tobacco wrapped in dried banana leaf. Three enormous pigs were now brought in and laid, bound as to their feet, before the chiefs, one for each of the main divisions of the people, the Barams, the Tinjars, and the hill-country folk. The greatest chiefs of each of these parties then approached the pigs, and each in turn, standing beside the pig assigned to his party, addressed the attentive multitude with great flow of words and much violent and expressive action; for many of these people are great orators. The purport of their speeches was their desire for peace, their devotion to the Resident ("If harm come to him, then may I fall too," said Tama Bulan), and their appreciation of the trade and general intercourse and safety of life and property brought them by the Rajah's government; and they hurled threats and exhortations against unlicensed warfare and bloodshed.

As each chief ended his speech to the people he turned to the pig at his feet, and, stooping over it, kept gently prodding it with a smouldering fire-brand, while he addressed to it a prayer for protection and guidance—a prayer that the spirit of the pig, soon to be set free by a skilful thrust of a spear into the beast's heart, should carry up to the Supreme Being. The answer to these prayers might then be read in the form and markings of the underside of the livers. So the pigs were despatched, and their livers hastily dragged forth and placed on platters before the group of chiefs. Then was there much anxious peering over shoulders, and much shaking of wise old heads, as the learned elders discussed the omens; until at last the Resident was called upon to give his opinion, for he is an acknowledged expert in augury. He was soon able to show that the only true and rational reading of the livers was a guarantee of peace and prosperity to all the tribes of the district; and the people, accepting his learned interpretation, rejoiced with one accord. Then the Resident made a telling speech, in which he dwelt upon the advantages of peace and trade, and how it is good that a man should sleep without fear that his house be burnt or his people slain; and he ended by seizing the nearest chief by the hair of his head, as is their own fashion, to show how, if a man break the peace, he shall lose his head.



PLATE 206. THE GREAT PEACE-MAKING AT MARUDI, 1899, BARAM DISTRICT, BETWEEN THE KAYAN, KENYAH, AND KLEMANTAN TRIBES OF EAST AND WEST BORNEO.

This concluded the serious part of the conference, and it only remained to smoke the cigarettes of good fellowship, taken from the hornbill-effigy, and to drink long life and happiness to one another. So great jars of "arack" were brought in and drinking vessels, and each chief in turn, standing before some whilom enemy, sang his praises in musical recitative before giving him the cup; and after each phrase of the song the multitude joined in with a long-drawn sonorous shout, which, while the drink flowed down, rose to a mighty roar. This is a most effective way of drinking a man's health, and combines the advantages of making a speech over him and singing "For he's a jolly good fellow"; moreover, the drink goes to the right party, as it does not with us. It should be adopted in this country, I think. By many repetitions of this process we were soon reduced to a state of boisterous conviviality; and many a hard-faced old warrior, who but the day before had drawn his weapons against his enemy, now sat with his arms lovingly thrown about that same enemy. When this state of affairs was reached, our work seemed to be accomplished, and we white men retired to lunch, leaving one chief in the midst of a long-winded speech. As soon as the restraint of the Resident's presence was removed, the orator began to utter remarks of a nature to stir up the dying embers of resentment; at least so it seemed to one wily old chief, a firm supporter of the government, who bethought him to send one of his men to pull away the palm-leaf mats from above the indiscreet orator, and so leave his verbosity exposed to the rays of the mid-day sun. No sooner said than done, and this was the beginning of the end; for others following suit made a rush for the mats that would be so useful in making their camps and boats more rain-proof. There was a mighty uproar that brought us headlong to the scene, only to see the big hall melt away like a snow-flake as hundreds of hands seized upon the mats and bore them away in triumph. So the great peace conference was brought to an end amid much laughter and fun.

It only remained for the chiefs to pay in the taxes for the year—the two dollars per family which it is their business to collect from their people, and which is the only tax or tribute claimed by the Rajah. This business was got through on the following morning; and then we said many kind farewells, as the various parties set out one after another in the great war canoes on their long up-stream

journey ; some of them to battle for many days against the swiftly flowing river, and after that again for many days to pole their boats through the flashing rapids and over the lovely quiet reaches, where the rare gleams of sunlight break through the overarching forest ; until, coming to their own upland country, where anxious wives and children are waiting, they will spread even in the remotest highlands the news of the white man's big boat that goes of itself against the stream, of the great boat-race, and of how they came wellnigh to a fearful slaughtering, and how they swore peace and goodwill to all men, and how there should be now peace and prosperity through all the land, for the great white man who had come to rule them had said it should be so, and the gods had approved his words.

The foregoing account of the journey to the Madang country and of the subsequent events would constitute the last chapter of any history of the pacification of the Baram. Since the time of those incidents, there has been no serious disturbance of the peace ; and there seems to be good reason to hope that, so long as the Rajah's government continues to be conducted along the same lines, there will be no recrudescence of savagery. The last case of fighting on any considerable scale occurred in 1894, when Tama Bulan's people, resenting the offensive conduct of bands of Sea Dayaks who had penetrated to their neighbourhood in search of jungle-products, turned out and took the heads of thirteen of the Dayaks. It was only after prolonged negotiation that the Dayaks were persuaded to resign their hopes of a bloody revenge and to accept a compensation of 3000 dollars, which was paid by the Kenyahs at the Rajah's order.

It has not always been possible to make peace prevail by wholly peaceable procedures. The Baram was fortunate in that the Sea Dayaks had not established themselves anywhere within its borders. In the Rejang, on the other hand, large numbers of them were allowed to settle, coming in from the



PLATE 207. RACING OF WAR-BOATS AT MARUDI DURING
THE PEACE-MEETING (1899).

Saribas and the Batang Lupar in the early days of the Rajah's government. And since the Kayans and Kenyahs were already in possession of the upper river and considered themselves the dominant tribes and lords of the land, it was inevitable that there should grow up a keen rivalry which could hardly fail to lead occasionally to armed conflict. For the Sea Dayaks had been accustomed to adopt a somewhat swaggering and domineering attitude towards the Klemantan tribes, and could not easily learn to modify it when they came in contact with the prouder and less submissive Kayans and Kenyahs. This rivalry has been the source of most of the troubles of the Rejang, where, since the big expedition of 1863, the Rajah and his officers have on several occasions found it necessary to subdue recalcitrant tribes or communities by leading armed forces against them.

As an illustration of these sterner methods we add a brief account of one such expedition led by one of us (C. H.) in the year 1904, in his capacity of Divisional Resident of the several Rejang districts ; an expedition which, there is reason to hope, may prove to be the last of the series. The purpose of this expedition was to reduce to order a small community of Sea Dayaks that was established upon Bukit Batu, an almost impregnable mountain which rises up almost perpendicularly on all sides at the head of the Bali, one of the eastern tributaries of the Rejang. This community had been formed in the manner to which legend assigns the foundation of ancient Rome, namely, by the gathering together in this strong place of various outlaws and violent characters who for one reason or another had quarrelled with and defied the government. The same spot had been similarly occupied many years before ; and though it had been forcibly cleared of its defenders, its natural advantages had, in the course

of years, led to the growth of a new community of the same kind.

This band had raided the surrounding country, slaying and robbing people of several tribes, and generally had been having a "gorgeous time." They had repeatedly refused to yield even when threatened by armed force. And when the Resident sent them a peremptory message, commanding them to appear to surrender themselves at the nearest government station within one month, they returned an impudent answer, saying that they had so far accepted orders from no one, and asking—Who was he that they should obey him? Steps were at once taken to enforce obedience. Since to storm the hill might well cost many lives, it seemed preferable to try to lure its defenders from their stronghold. The Resident, without giving the brigands further warning, went up the Rejang with a single boat's crew to a point about 150 miles above the mouth of the Bali, the tributary that flows past Bukit Batu. At this point another tributary, the Bukau, coming from near the opposite side of Bukit Batu, joins the Rejang. Here he collected a force of some 200 Kayans and Klemantans, and led them up to the head of the Bukau and then on foot through the jungle to the neighbourhood of Bukit Batu. The route by which the brigands usually passed to and from their fastness was at a spot near the river, where rude ladders of wood and rattan had been fixed to facilitate the ascent and descent of the precipitous foot of the hill. Near this spot the force was divided into two parties, which were stationed in the jungle at some little distance from the ladders, right and left of the path to the river; and a party of ten active men was detached, with instructions to hang about the foot of the ladders and to retreat along the path to the river if they were attacked. On the second day the Ibans on the mountain

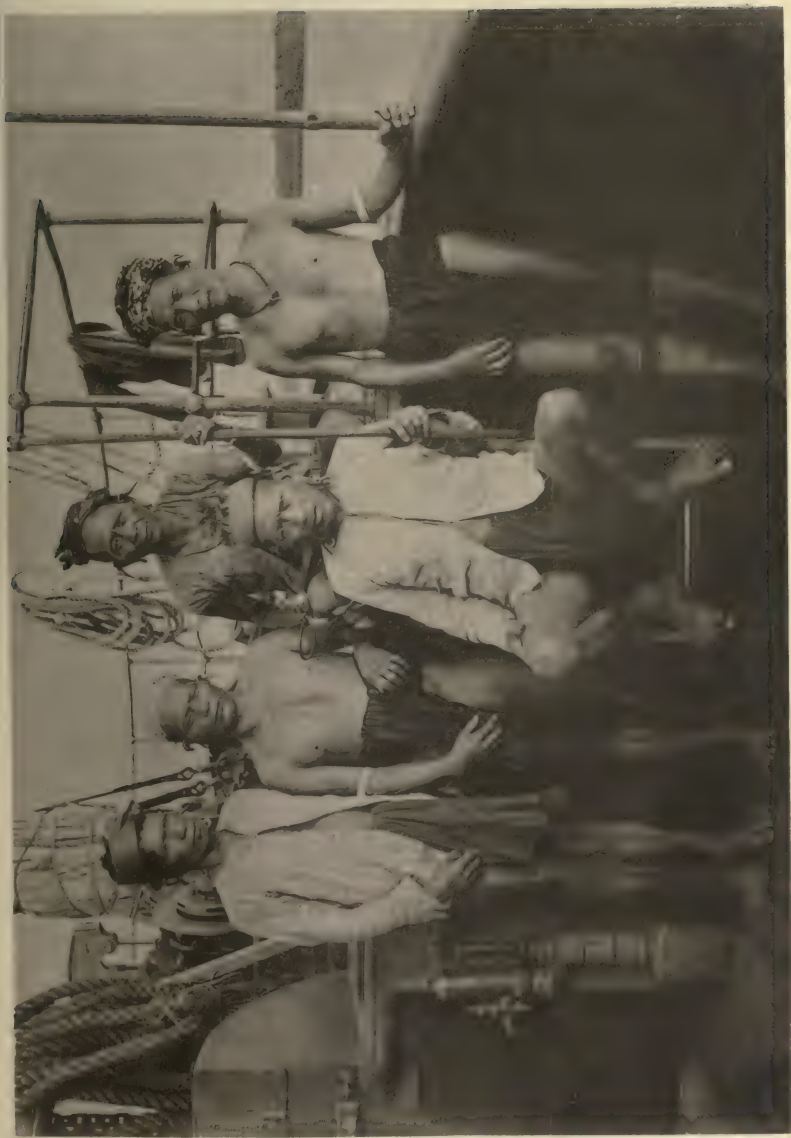


PLATE 208. PARTY OF KENYAH CHIEFS FROM THE BATANG KAYAN ON THE WAY TO VISIT THE
RAJAH OF SARAWAK AT KUCHING, BEFORE THE PEACE-MAKING IN THE BARAM IN 1901.

snapped at the bait. About forty of them descended stealthily and then rushed upon the small party, hoping to hunt down in the jungle all whom they could not strike down on the spot, and thus to secure ten heads and enjoy the frenzy of slaughter. The ten decoys fled swiftly down the path, and the supporting parties, guided by the yells of the Ibans, closed in from both sides and fell upon them. A few of the rebels were killed, without any fatal casualties to the Resident's party. The rest fled through the jungle and many of them were afterwards arrested. Those who remained on the hill promptly drew up the ladders and hurled down rocks. To have carried the hill by storm would still have been most difficult and costly, and, as it proved, a needless feat. The Resident therefore contented himself with destroying all the property of the brigands that was within reach, including a number of valuable jars and gongs which they had secreted in a cave at the foot of the hill, and the fields of young *padi* on which they were largely dependent for their food-supply. For he well knew that this procedure would render the spot hateful to the Ibans; for the scene of a disaster, especially one where they have been worsted in fight, becomes an object of superstitious dread. The Resident therefore led back his party by the way they had come, dismissed them to their homes, and returned down river to Sibü, after sending a command to those remaining on the hill that they should present themselves forthwith at Kapit. The order was obeyed; fines, pledges, and compensations to relatives of their victims were paid in; and the principal men were ordered to reside for a year in the neighbourhood of Sibü Fort and afterwards to return to their native districts.

It should be added that these Ibans frankly acknowledged that the Resident had been too clever

for them, and that they bore him no ill-will ; and that some of them, accompanying him on later excursions, proved themselves willing helpers and agreeable companions.

Other and larger expeditions of armed forces have in the past been led against tribes or villages, generally on account of their having refused to surrender to the government members guilty of taking heads or of attacking other villages wantonly and without permission. In all cases the government officers have relied almost exclusively upon the services of bodies of natives under the immediate charge of their own chiefs and armed only with their native weapons. In some cases the offending parties have fled from their villages without offering active resistance ; and in these cases the government force has usually been content to inflict punishment by burning down their houses and taking what property was left in them.

It is perhaps too much to hope that no cases of taking heads or of wanton attack on jungle parties or on weak villages will ever again occur. But such incidents have become very infrequent and the offenders have seldom escaped punishment ; for, unlike our own population, many thousands of whom live detached from all local bonds as isolated floating units unknown to the government and to those among whom they dwell, every man in Sarawak, with the partial exception of the nomad jungle-dwellers, is a member of some local group which is held responsible by the government for his good behaviour ; thus in every district every man is known, if not as an individual, at least as a member of some community ; and every stranger (or party of strangers) is expected to be able to give a satisfying account of himself ; and any who wish to work in the jungle of any district other than their own are required to have government permission. It is thus impossible



PLATE 209. FINAL INSTRUCTIONS FROM THE RESIDENT OF THE THIRD DIVISION OF SARAWAK TO A KAYAN PARTY ABOUT TO ATTACK STRONGHOLD OF IBAN REBELS.

for any criminal to conceal himself for any length of time from the government; and so sure is it of effecting arrest, when necessary, that accused persons are frequently allowed to attend to their farms and follow their ordinary occupations pending the time of their trial. Even when a man accused of a serious offence flees across the border to Dutch territory, he is generally apprehended by the Dutch officers sooner or later and sent round to Kuching by sea.

The raising of the taxes from the people to defray the expenses of government has raised no difficulties. The door-tax of two dollars¹ per door (*i.e.* per family or household) is the only direct tax laid on the tribes. When once the initial reluctance has been overcome, this has been collected and regularly paid in by chiefs and *Penghulus*, including the headmen of the nomad groups. In times of misfortune, whether individual or collective, such as the loss of crops or of a house by fire, the tax is remitted; and no tax is expected from men over sixty years of age, from cripples or invalids, or from widows.

The Sea Dayaks alone pay a door-tax of one dollar only, it having been understood from the early days, when they were the only fighting tribe with which the Rajah was intimately acquainted, that they are liable at any time to be called upon by the government to render assistance in punitive expeditions or in other public works, such as procuring timber for government buildings. But this holds good only for those who remain in the districts in which they have long been settled.

The sum raised by direct taxation forms now but a small part of the total revenue of the State of Sarawak; for the development of trade and agri-

¹ The dollar is the Straits Settlements dollar; its value in English money is two shillings and fourpence.

culture, especially the cultivation of pepper and sago and rubber, and the growing capacity and facilities for the purchase of imported goods by the people even of the remotest parts, enable the government to raise a considerable revenue by indirect taxation in the form of customs duties.

The minerals, worked in the main by the Borneo Company,¹ principally gold, antimony, and mercury, have also been an important source of revenue. The recent discovery of supplies of petroleum promises to result in an important addition to the wealth of the country.² But these various commercial and industrial developments affect hardly at all the lives of the pagan tribes. So far as they are concerned, the work of the government may be summed up by saying that it has suppressed the chronic warfare which kept them all in a state of armed hostility and uneasy distrust of one another; that it has suppressed head-hunting and crimes of

¹ This Company has enjoyed, for more than half a century, the right to work minerals in Sarawak, paying royalty to the government; it has been and is the principal channel through which the natural products of the country have been brought into the world's markets. It has always worked in harmony with the government, and to the judicious conduct of its affairs the present material prosperity of the country is largely due. An important development of the Company's activity in recent years has been the planting of large areas with the Para rubber-plant.

² The beneficent and active interest taken by the Rajah in the prosperity of the natives, and the paternal character of his government, are well illustrated by a recently issued order. It is within the memory of all that in the years 1910 and 1911 occurred the great rubber "boom" in the markets of Europe. With the hope of vast profits, speculators hurried to every region where rubber was known to grow. The seeds of the Para rubber-plant had been introduced to Sarawak many years before; the suitability of the soil and climate for the production of the best quality of Para rubber had been abundantly demonstrated; and the natives had been encouraged to plant for their own profit the seeds and young plants which were distributed to them from the government stations, so that when the boom came many of them possessed small plantations of the trees that "lay the golden eggs." The speculators were everywhere seeking to buy these plantations at prices which, though they seemed handsome to the natives, were low enough to provide a very large profit to the buyers. The Rajah caused warnings to be published and brought to the notice of the natives, and informed them that they were at full liberty to appropriate jungle-land for the formation of rubber plantations, and that their tenure of such lands would be secured to them so long as they cared for the trees and worked the rubber properly. He further ordered that no sales of rubber plantations should be effected without the knowledge and approval of the government.



PLATE 210. PEACE-MAKING WITH KANA AND THE IBAN REBELS OF KANOWIT.

violence, has rendered life and property secure, and has administered justice with a firm hand and a strict regard to the customs and traditional sentiments of the people; that it has wellnigh extinguished slavery; that it has opened the whole country to trade, and, by thus improving the facilities for sale of the jungle produce, has increased the purchasing power of the people, while bringing within the reach of all of them the products of civilised industry that they most value; and that while it has strictly regulated the sale of those products, such as fire-arms and strong liquor, which have proved detrimental to so many other peoples of the lower culture, it has encouraged the people to cultivate a greater variety of vegetable products, especially sago, coconuts, pepper, and rubber, and to improve the methods of cultivation of *padi*. Lastly, the government has rendered possible the establishment of a number of excellent mission schools in older stations, where considerable numbers of children of the pagan tribes have been made Christians and trained to fill subordinate posts in the administrative service, or to return to leaven the native villages with a wider knowledge and a better understanding of the principles which underlie the white man's conduct and culture. The missionaries have exerted also among the Sea Dayaks a strong influence making for peace and order; but they have hardly yet come into contact with Kayans or Kenyahs. Mention must also be made of the Malay schools which the government has instituted and supported in the principal stations, and in which many young Malays receive the elements of a useful education.

In all its undertakings the success of the government has only been rendered possible by the high prestige that the white man everywhere enjoys; and this in turn has been acquired and maintained, not so much by his command of the mechanical

resources of western civilisation, as by the fact that, with very few exceptions, the white men with whom the natives have had intercourse have been English gentlemen, animated by the spirit and example of the two white Rajahs, and keenly conscious of their individual and collective responsibility as representatives of their race and country in a foreign land.¹

We have dwelt at some length on the government of the Rajah of Sarawak in its relation with the pagan tribes, and, if we dismiss in a few words the administrative labours of the Dutch and of the British North Borneo Company in their respective territories, it is not because we regard those labours as of less interest and importance or as less successful, but because in the main they have run on similar lines and have achieved similar results to those of the government of Sarawak, of which alone we have intimate knowledge. Dutch Borneo comprises roughly two-thirds of the whole island, a very large territory which comprises the basins of the largest rivers and hence, the rivers being the only highways, the most inaccessible parts of the island. The Kapuas River, for example, is estimated to be nearly 700 miles in length; and the necessity of ascending these hundreds of miles of river-way, much of it difficult and dangerous, has rendered the process of establishing control over the tribes of the interior slow and laborious. For this reason the process is not yet completed; although the Dutch have had stations in Borneo since the early years of the seventeenth century, when they expelled the

¹ The Rajahs of Sarawak have personally chosen and appointed their white officers with the greatest care; and their good judgment has secured for their country the services of a number of Englishmen of high abilities and sterling moral quality. Of those members of the Sarawak service who have passed away, the following have pre-eminent claims to be gratefully remembered by the people of the country: James Brooke Brooke (nephew of the first Rajah), W. Brereton, A. C. Crookshank, J. B. Cruickshank, C. C. de Crespigny, A. H. Everett, H. Brooke Low, C. S. Pearse, and, above all, F. R. O. Maxwell.



PLATE 211. MADANGS OF PLIRAN, WITH TWO CHILDREN NEWLY RESTORED TO THEIR PARENTS
BY THE GOVERNMENT FROM CAPTIVITY WITH IBANS.

Portuguese from Bruni and Sambas. But it was not until 1785 that they came into possession of any considerable territory, namely, the Sultanate of Banjarmasin, and not till after the return to them of their East Indian rights in 1816 that they extended their territorial possessions to their present large proportions.

The Dutch settlement and possessions in Borneo were for many years administered by traders and a trading company whose prime object was, of course, profitable trade. The problems of native administration no doubt seemed to them at first of minor importance and interest, and they made many mistakes.¹ But, as with our own great company in India, it became increasingly necessary, if only for the sake of trade, to study the art and policy of administering the affairs of the native population. This has now been done to good effect, and, stimulated possibly by the example of wise paternal government afforded by the Rajahs of Sarawak, the Dutch have established a system of Residents or district officers who have successfully invoked the co-operation of the native chiefs in a manner very similar to that practised in the neighbouring state. And the Dutch officers have of late years shown themselves willing and able effectively to co-operate with those of Sarawak in all matters of common interest, especially in the settlement of troubles on the boundary between their territories. The enlightened interest of the Dutch Government in the welfare of the tribes of the far interior and in the promotion of ethnographical knowledge has been

¹ Crawford, a leading authority on the history of the East Indian Islands, wrote of the Dutch in Borneo of the early times—"Their sole object, according to the commercial principles of the time, was to obtain, through arrangements with the native prince, the staple products of the country at prices below their natural cost, and to sell them above it. . . . The result of these (arrangements) was the decline of the trade of Banjarmasin; its staple product, pepper, which had at one time been considerable, having become nearly extinct" (*Dictionary of the Indian Islands*, Lond., 1865, p. 65).

strikingly manifested in the opening years of this century by the despatch of two successive expeditions, under the leadership of Dr. Nieuwenhuis, to study the people, their customs and conditions, and by its generous expenditure upon the publication of the handsome volumes in which he has embodied his valuable reports.¹ On the second journey this intrepid traveller penetrated to the head of the Batang Kayan, and there made the acquaintance of the same Kenyahs who had recently visited the Resident of the Baram. In this way the spheres of Dutch and of British influence have been made to overlap in these central highlands.

¹ ' *Quer durch Borneo*,' by A. W. Nieuwenhuis.

APPENDIX

THE PHYSICAL CHARACTERS OF THE RACES AND PEOPLES OF BORNEO

A. C. HADDON

Introduction

THE following sketch of the races and peoples of Borneo is based upon the observations of the Cambridge Expedition to Sarawak in 1899 and those of Dr. A. W. Nieuwenhuis in his expeditions to Netherlands Borneo in 1894, 1896-1897, and 1898-1900 (*Quer durch Borneo*, Leiden, vol. i., 1904, vol. ii., 1907).

It is generally acknowledged that in Borneo, as in other islands of the East Indian Archipelago, the Malays inhabit the coasts and the aborigines the interior, though in some these reach the coast while Malayised tribes have pushed inland up the rivers, a sharp distinction between the two being frequently obliterated where they overlap. The condition, however, is much more complicated as we can now distinguish at least two main races among the aborigines.

We have no evidence as to who were the primitive inhabitants of Borneo. One would expect to find Negritos in the interior, as these black, woolly-haired pygmies inhabit the Andamans, parts of the Malay Peninsula, Sumatra, the Philippines, New Guinea, and possibly Melanesia. No authoritative evidence of their occurrence in Borneo is forthcoming, and one can confidently assert that there are no Negritos in Sarawak. Nor are there any traces of Melanesians. It is generally admitted that, assuming the Australians to be mainly of that race, a Pre-Dravidian element should occur in the Archipelago,

and the cousins Sarasin have noted this strain among the Toalas of Celebes and Moszkowski among the Batins of Sumatra; in this connection it is of interest that Nieuwenhuis discovered ten Ulu Ayars and two Punans with straight hair and a "black or blue-black" skin colour; Kohlbrugge,¹ who records this observation, offers no explanation.

Dr. E. T. Hamy in 1877 recognised a primitive element in the Malay Archipelago, for which he adopted the term Indonesian, a name previously invented by Logan for the non-Malay population of the East Indian Archipelago. De Quatrefages and Hamy further established this stock in their *Crania Ethnica* (1882), and de Quatrefages in his *Histoire générale des races humaines* (1889) boldly states that these high- and narrow-headed peoples are "un des rameaux de la branche blanche allophyle" (*l.c.* pp. 515, 521). Keane terms the Indonesians "the pre-Malay Caucasian element in Oceania" (*Man Past and Present*, 1899, p. 231). Various investigators² have studied skulls obtained from this region which prove the wide extension of dolichocephaly. Kohlbrugge (1898), who investigated the Tenggerese, Indonesian mountaineers of Java, says: "Les Indonésiens sont dolichocéphales, les Malais brachycéphales ou hyperbrachycéphales. Le sang indonésien se décele donc par la longueur de la tête: plus celle-ci se rapproche du type dolichocéphale, plus pur est le sang indonésien." Volz confirms Hagen's observations of the existence among the Battak of North Sumatra of two types, a dolichocephalic Indonesian and a brachycephalic type.

The term Indonesian may now be regarded as definitely

¹ Dr. A. W. Nieuwenhuis, "Anthropometrische Untersuchungen bei den Dajak." Bearbeitet durch Dr. J. H. F. Kohlbrugge, *Mitt. aus dem Nederl. Reichsmus. für Völkerk.* ser. ii. No. 5, Haarlem, 1903. Owing to the inaccessibility of this memoir, I have incorporated his more important observations in this essay.

² Swaving, G., *Natuurk. Tijdschr. v. Ned. Ind.*, xxiii., 1861, xxiv., 1862.

Hoeven, J. van der, *Catalogus craniorum diversarum gentium*.

Virchow, R., *Z.f.E.*, xvii., 1885, p. (270), in which he states that of 47 "Dayak" skulls in the museums of Paris, Amsterdam, and the Royal College of Surgeons, London, 20 were dolichocephalic, 12 mesaticephalic, and 15 brachycephalic. Cf. also *Z.f.E.*, xxiv., 1892, p. (435).

Hagen, B., *Verh. d. Kon. Akad. d. Wetensch. Naturkund*, xxviii., Amsterdam, 1890.

Waldeyer, W., *Z.f.E.*, xxvi., 1894, p. (383).

Zuckerkindl, E., *Mitt. d. Anthropol. Gesell. Wien*, xxiv., 1894, p. 254.

Kohlbrugge, J. H. F., *L'Anthropologie*, ix., 1898, p. 1.

Volz, W., *Arch. f. Anthrop.*, xxvi., 1900, p. 719.

Haddon, A. C., *Archiv. per P. Ant. e P. Etnol.*, xxxi., 1901, p. 341.

restricted to a dolichocephalic, and the term Proto-Malay to a brachycephalic race, of which the true Malays (Orang Maláyu) are a specialised branch.

The next point to discuss is the presence of these two races in Borneo. The Dutch Expedition found three distinct types in the interior of Netherlands Borneo, the Ulu Ayars (Ulu Ajar)¹ or Ot Danum of the upper Kapuas, the Bahau-Kenyahs (Bahau-Kĕnja) of the middle or upper Mahakam (or Kotei) and the upper waters of the rivers to the north, and the Punans, nomadic hunters living in the highlands about the head-waters of the great rivers. The first of these may be classed as predominantly Indonesian and the others as mainly Proto-Malay in origin. According to Nieuwenhuis the Bahaus and Kenyahs both remember that they came from Apo Kayan at the headwaters of the Kayan river; they were formerly known as the Pari tribes. In all the tribes of this group the social organisation is in the main similar, and this affinity is borne out by their material culture, thus they may be regarded as originally one people. Tribes calling themselves Bahau now live along the Mahakam above Mujub and include one Kayan group; on the upper Rejang are Bahau tribes under the name of Kayan, and a small section has advanced into the Kapuas area and settled on the Mendalam which again includes Kayans and kindred tribes. All the tribes still in Apo Kayan call themselves Kenyah, as also those of the eastward flowing Tawang, Berau and Kayan (or Bulungan) rivers and those of the upper Limbang and Baram flowing northwards. The Kenyahs of Apo Kayan live along the Iwan, a tributary of the Kayan river (or Bulungan); to the north-east is another tributary called the Bahau which seems to have been the original home of the Bahau people since the tribes of Borneo habitually take their names from the rivers along which they live.²

¹ Nieuwenhuis usually speaks of these as Ulu Ajar Dajak. I have more than once deprecated this use of the term "Dayak" as it has simply come to mean a non-Malayan inhabitant of Borneo, for example, we find "Kĕnjah Dajak" on his map. In Sarawak this term is confined to the Sea Dayaks and Land Dayaks, for the former I have suggested that the native name Iban be adopted, but I have not been able to find a suitable native name for the Land Dayaks of Sarawak who are probably allied to the Ulu Ayars.

² The foregoing statement is taken from Nieuwenhuis, but Dr. Hose sends me the following remarks:

"Pari is the word for *padi* in both Kayan and Kenyah language.

"The Uma Timi and Uma Klap of the Upper Rejang are possibly Bahau

Nieuwenhuis came to the conclusion that the three chief tribes measured by him represented three main groups of the population of Central Borneo, physically and culturally. Mr. E. B. Haddon drew attention (*Man*, 1905, No. 13, p. 22) to the close similarity of the results published by Kohlbrugge (1903) with those published by me (1901). I recognised five main groups of peoples in Sarawak: Punan, Klemantan (or, as Dr. Hose and I then spelled it, Kalamantan), Kenyah-Kayan, Iban or Sea Dayak, and Malay. The Ibans are not referred to by either of the Dutch ethnologists, who, like myself, merely alluded to the Malay element. Kohlbrugge and I included the Bakatan or Beketan and the Ukit or Bukat in the Punan group, and also bracketed together the Kayans and Kenyahs. In Sarawak there are numerous and often small tribes which it is frequently very difficult or quite impossible to differentiate from one another, although the extremes of the series can be distinguished; we therefore decided to comprehend them under the non-committal term of Klemantan (p. 42). I showed that they were of mixed origin, and stated that, "It is possible that the Kalamantans were originally a dolichocephalic people who mixed first with the indigenous brachycephals (Punan group) and later with the immigrant brachycephals (Kenyah-Kayan group) or the Kalamantans may have been a mixed people when they first arrived in Borneo and subsequently increased their complexity by mixing with these two groups" (*l.c.* p. 352). I also made it clear that I regarded the dolichocephalic element as of Indonesian stock and the brachycephalic of Proto-Malayan origin. It was with great satisfaction that I found Kohlbrugge had come to similar conclusions and that the Ulu Ayars exhibit such strong traces of an Indonesian origin, stronger perhaps than those of any tribe in Sarawak, with the possible exception of the scarcely studied Muruts and allied tribes.

tribes but the four Kayan tribes of the Upper Rejang, the Uma Bawang, Uma Naving, Uma Daro and Uma Lesong say that they came from Usun Apo or Apo Kayan as Nieuwenhuis calls it.

"The Kayans in the Kapuas are the Uma Ging, and the only Kayans that I know of in the Bulungan river are the Uma Lekans: there are no Kayans or Kenyahs in the Limbang river.

"Apo Kayan or Usun Apo is the country from which the Batang Kayan river or Bulungan, the Kotei, and their great tributaries rise on the one side, and the tributaries of the Rejang and Baram on the other. It extends from the Bahau river in the north to the Mahakam in the south. The Kenyahs of the Baram are spoken of by the people of the Batang Kayan as Kenyah Bau."

Kohlbrugge states (1903, p. 2) that he has shown for the interior of Sumatra, Java, and Celebes that there are mesaticephalic peoples distinct in other respects from the coast peoples, but not dolichocephalic. He concludes that the (Ulu Ayar) Dayaks, being the only dolichocephals, are the only pure Indonesians, and the rest (Kayans and Punans) are more or less mixed with Malays. The mean cephalic index of 130 Tenggerese of the interior of Java is 79.7, but the Ulu Ayars constitute a uniform group which ranges from 71 to 81.4, of which 9 are 74 or under and 9 are between 74.1 and 76 inclusive, the median of 26 adult males being 74.7.¹ [Although the median Kalabit index in the living subject is somewhat higher, that of the skulls, as well as the cranial index of Muruts and Trings (Table C), is very similar in this respect to that of the Ulu Ayars.]

According to Nieuwenhuis' statistics, as given by Kohlbrugge, there is in the brachycephalic group (Kayans and Punans) a greater range (75 to 93.3, and 1 Kayan woman reaches 97) than in the Ulu Ayars; most fall between 78 and 85, the medians of both being just over 81. There are 8 dolichocephals² out of his 43 Kayan men and 4 out of his 25 women, but only 1 Punan out of 14. In his curve of the Kayan indices there is a drop at 82 [a curve of my data shows a similar drop]. "I leave it an open question," he says (p. 13), "whether this break indicates mixture of a dolichocephalic and brachycephalic group; this can only be decided by the study of more abundant material, and requires confirmation from the geographical and ethnographical standpoint. At all events it may be assumed *a priori* that if long-headed and broad-headed peoples occur in the interior of Borneo, then mixed peoples will also be met with, and the Kayans might be such." [An examination of my data will show that there is practically no difference between the Kayans and Kenyahs in this respect.]

A comparison is also possible between the bi-zygomatic breadths made by Nieuwenhuis and ourselves. The figures are those of the minimum, median, and maximum. *Kayans* (43 ♂, N) 126, 139, 153; (25 ♀, N) 125, 132, 141; (21 ♂, H) 132, 141, 150. *Punans* (14 ♂, N) 132, 138, 145; (19 ♂, H)

¹ In order to make Kohlbrugge's data comparable with ours I have in all cases grouped his youths and girls over 16 with the adults, and have left those younger out of reckoning.

² *I.e.* having an index of 77.9 and under.

130, 142, 154. *Ulu Ayars* (26 ♂, N) 125, 136, 145. *Land Dayaks* (42 ♂, S) 122, 136, 145.

Kohlbrugge points out that there seems to be no ground for dividing the "Indonesians" into a taller and shorter group since the differences are slight. If this distinction were drawn, the Ulu Ayars (av. 1.571 m., med. 1.551 m.) would belong to the shorter group as would the Enganese (av. 1.570 m.). His 34 Kayan men (av. 1.584 m., med. 1.582 m.) and 14 Punan men (av. 1.583 m., med. 1.569 m.) and the Gorontalese (1.584 m.) are intermediate between these and the Tenggerese (1.604 m.) and Battak (1.605). I also find this distinction untenable, as our Kayans (av. 1.559 m., med. 1.550 m.) and Punans (av. 1.555 m., med. 1.550 m.) are of the same stature or even possibly shorter than his Ulu Ayars, whereas our 16 Kenyah men (av. 1.597 m., med. 1.608) are taller than his Kayans. He adds that the shorter "Indonesians" live in the plains, the taller in the mountains, but he cannot say for certain whether a mountain climate affects stature as many believe. It is to be regretted that Kohlbrugge extends in this instance the term Indonesian to the Kayans and Punans. Taking our measurements I find that the Kenyahs and the Muruts (av. 1.601 m., med. 1.590 m.) are the tallest groups, then come the Iban (av. 1.590 m., med. 1.585 m.), the Kayan and Punan medians come about half-way between the tallest Klemantans (Long Pokun, med. 1.590 m.) and the shortest (Lerong, med. 1.520 m.). The above figures refer to men only, the women are markedly shorter.

Kohlbrugge gives the following information with regard to body measurements: the Kayan women are 14 cm. shorter than the men, usually the difference is 10-12 cm. The span is greater than the stature, the proportion is 105.2:100 in Kayans, 103.4:100 in Ulu Ayars and 106.5:100 in Punans and Tenggerese. In youths it is rather higher than in men. The difference between Tenggerese and Ulu Ayars is due to the latter having shorter arms, especially the upper arms, and the chest of the Bornean peoples is 2 cm. narrower. Other Indonesian peoples have a longer upper arm than the Ulu Ayars, who also have the tibia shorter in proportion to the femur. Kayan and Ulu Ayar men have a comparatively shorter femur than the Punan. The latter thus resemble the Tenggerese, the others have the same relative length as many other peoples of the Archipelago; there is no

difference between the Malays and Indonesians in this respect. The Kayan women have relatively a much longer femur than the men. The shorter tibia makes the whole leg of the Bornean peoples shorter than in others—except that the Punans make it up with a longer femur. Women and young people have longer legs than men. The Punans have the fattest calves approximating to the Tenggerese, the other Bornean tribes are more like the Gorontalese. The chest girth of Ulu Ayars and Tenggerese is almost the same, despite the difference in the breadth of the chest, in which the Ulu Ayars resemble the inhabitants of Atchin measured by Lubbers. The proportion of the length of the foot to the stature is 16:100 in Kayans of both sexes, 15.4:100 in Ulu Ayars, and 15.2 in Punans. But the Kayan feet are shorter than those of the Gorontalese, who have the longest feet in the Archipelago. The other Bornean peoples are the same as Indonesians who resemble the Malays in this respect. The pelvic breadth of the Kayan men and women is equal (26 cm.), though men have the wider chest; the Punan pelvis is narrower than in the other two tribes; but in all three the pelvis is broader than in the Tenggerese.

We must now turn to the evidence of the crania, of which only a very brief account need be presented here. Owing to the fact that the people are head-hunters the skulls obtained by a traveller in any house are necessarily those of another community, group, or tribe than that to which the occupants of the house belong. Consequently it is necessary for a traveller to learn from the inhabitants the provenience of each cranium, and every one in the house knows it. It is useless for analytical purposes to deal with skulls of which the tribe is not accurately known; the information that a skull was obtained in a certain village or on a particular river is, as a rule, of very little value.

In Table C I give particulars of three head indices of 83 crania, of which the history is known in each case. Fifty-eight of these have been presented by Dr. Hose to the University of Cambridge. I have added to these 5 Murut, 1 Lepu Potong, 1 Kalabit, 1 Tring, 1 Bisaya, and 1 Orang Bukit, which Dr. Hose presented to the Royal College of Surgeons, London, 1 Ukit skull in the same museum, 3 Dusun in the British Museum, and 5 Murut, 3 Maloh, and 3 Kayan, which I measured in Sarawak. I

have chosen the cranial length-breadth, length-height, and breadth-height indices, as these are more directly comparable with the corresponding cephalic indices of Table A. A detailed account of these crania must await a more suitable occasion.

The dolichocephalic crania are, as a rule, distinctly akrocephalic, that is, the length-height index is superior to the length-breadth index, but this is not the case with the brachycephals. I find the average length-height index in the living subject of a dozen inland tribes is 72.5 for 131 males and 78.2 for 40 females. That is, so far as our measurements go, the women are more akrocephalic than the men, which is unusual.

The conclusions to be drawn from a somatological investigation are necessarily limited. In my introductory remarks I stated that one could distinguish two main races among the principal groups of the peoples of Sarawak, a dolichocephalic and a brachycephalic, and that the former might be termed Indonesian and the latter Proto-Malay; further, no one group is probably of pure race, though it appears that some may be predominantly Indonesian and others Proto-Malay. I do not for a moment suggest that there was one migration of pure Indonesians and another of pure Proto-Malays which flooded Borneo and by various minglings produced the numerous tribes of that island, though I do suggest that there have been throughout the whole Archipelago various movements of peoples, some of which may have been relatively pure communities of these two races. There can be little doubt that we must look to the neighbouring regions of the mainland of Asia for their immediate point of departure southwards, for we now know that two similar races have inhabited this area from a remote antiquity. The light- (or light-brown) skinned dolichocephals of south-east Asia, assuming for the present that they are all of one race, have frequently been termed Caucasians—for the present I prefer to speak of them as Indonesians—and of these there are doubtless several strains. The light- (or light-brown) skinned brachycephals are usually grouped as Southern Mongols. In the south-east corner of Asia there are probably several strains of these brachycephals which hitherto have been insufficiently studied. Even when an Indonesian element has been recognised in the population of the Archipelago there has been too persistent a practice of terming the

brachycephalic element "Malay." The true Malay, Orang Maláyu, is merely a specialised branch of a stock for which I prefer the non-committal name of Proto-Malay, even "Southern-Mongol" is preferable to "Malay." The Proto-Malay race has its roots on the mainland. It has yet to be shown how far the brachycephals of this region belong to what is here termed the Proto-Malay race or to what extent other, and doubtless allied, stocks are implicated. If, as is very probable, there have been migrations of differentiated peoples from the mainland into the islands, the Bornean peoples may be of more complex origin than the earlier generalisations might suggest. The dissecting out and the tracing of the migrations of these peoples is the work of ethnography, somatology can be of little assistance; all that I have done is to provide a certain amount of material for the use of students in the future. It must also be remembered that the immigrants from the mainland may have had at one time infusions of Negrito or Pre-Dravidian (Sakai) blood, not to speak of Tibetan, Chinese, or other mixtures. Similarly when the first migrations from the mainland took place the fairer-skinned immigrants probably found an indigenous population of Negritos, Pre-Dravidians, and possibly to some extent of Papuans in various parts of the Archipelago. We know that many of the islands, including Borneo, have been subject to direct migrations from India and China, and there has doubtless been a certain amount of movement of peoples from island to island. The racial history of this region is therefore extremely complex.

Dr. Hose has suggested the following classification¹ of the peoples of Sarawak (exclusive of the Malays), which I have followed in arranging the descriptions given below. For the sake of comparison I have recast the data published by Kohlbrugge concerning the three types studied by Nieuwenhuis; it is unfortunate that our several results cannot be more closely correlated.

¹ This was drawn up by Dr. Hose from his general knowledge of the people of Sarawak, and it will be found to agree very closely with the anthropometric data, thus we may regard it as expressing the present state of our knowledge of the affinities of the several tribes.

A CLASSIFICATION OF THE PEOPLES OF
SARAWAK

- I. Murut Group :
 - Murut, Pandaruan, Tagal, Dusun ;
 - Kalabit, Lepu Potong ;
 - Adang, Tring.
- II. Klemantan Group :
 - 1. South-western Group :
 - Land Dayaks ;
 - [Certain tribes of Netherlands Borneo] ;
 - Maloh.
 - 2. Central Group :
 - a. Baram sub-group : Bisaya, Tabun, Orang Bukit, Kadayan, Pliet, Long Pata, Long Akar.
 - b. Barawan sub-group : Murik, Long Julan, Long Ulai, Batu Blah, Long Kiput, Lelak, Barawan, Sakapan, Kajaman.
 - c. Bakatan sub-group : Seping, Tanjong, Kanawit, Bakatan, Lugat.
 - 3. Sebop Group :
 - Malang, Tabalo, Long Pokun, Sebop, Lerong ;
 - Milanau (including Narom and Miri).
- III. Punan Group :
 - Punan, Ukit, Siduan, Sigalang.
- IV. Kenyah Group :
 - Madang, Long Dallo, Apoh, Long Sinong, Long Lika Bulu, Long Tikan.
- V. Kayan Group.
- VI. Iban Group : Iban (Sea Dayaks) and Sibuyau.

DESCRIPTIONS OF PEOPLES

GENERAL REMARKS ON THE METHODS OF TAKING OBSERVATIONS

THE physical characters and measurements of each individual were noted on a separate card, and the bulk of them have been embodied in the following synopses. As my object has been to give a general impression of each group, I have not burdened the descriptions with superfluous scattered observations. The original records are available in Cambridge for any desirous of consulting them. The statistics given refer to the several recorded observations; where these fall short of the total number it may be taken for granted that as a rule the remainder did not depart markedly from the normal standard of the group in question—the presence of salient characters would be noted, not their absence.

In Table A certain measurements and indices are given of the more important groups in order to facilitate comparisons. Very small groups and half-breeds have been omitted, the object being to summarise the characters of the adults of the larger groups. The median in most cases is practically identical with the average, but where a difference occurs, the median more nearly represents the central type. The indices are based on a calculation to two decimal places; where the second decimal place is under five it is left out of account, and where five or over the first decimal place is augmented by one. This table should be compared with Table C.

In the other tables all the measurements and indices are given.

HEAD: *Length*, from glabella to most prominent point of occiput; *breadth*, maximum at right angles to above; *bi-auric breadth*, from base of the tragus, pressing firmly; *circumference*, greatest circumference immediately above the glabella; *auricular vertical arc*, from base of tragus over the vertex; *auricular radii* taken with a Cunningham's radiometer from the ear-hole. FACE: *Total length*, from nasion to chin; *upper length*, from nasion to alveolus; *bi-zygomatic breadth*, from greatest prominence of cheek arches, pressing firmly; *inter-ocular width*, between inner angles of the eyes; *bi-gonial breadth*, from the angle of the lower jaw, pressing firmly. NOSE: *Length*, from nasion to angle with lip;

breadth, between outer curvature of alæ, without pressure; *bimalar breadth*, from the outer upper corner of the margin of the orbit, pressing firmly (this was usually marked with a soft pencil); *naso-malar line*, between these points over the bridge of the nose.

The term *dolichocephalic* is used to designate a cephalic index of 77.9 and under, and *brachycephalic* one of 78 and over. Heads with a length-height index of 66.9 and under are *platycephalic*, those of 67-69.9 are *mesocephalic*, and those of 70 and over are *hypsiccephalic*. The breadth-height limits are 82.9, 83-84.9, and 85. The term *chamæprosopic* is used where the total facial index is 89.9 and under, and *leptoprosopic* where it is 90 and over, the corresponding limit for the upper facial index is -49.9 and 50+. Owing to the character of the nose it was not easy in most cases to ascertain the exact upper limit of the length, and it is probably owing to this that the indices show such marked platyrrhiny. Unfortunately these indices cannot be compared with those obtained by Nieuwenhuis, as he measured to the tip of the nose and not to its angle with the lip as we did. The term *leptorrhine* is used for noses with an index of 69.9 and under, *mesorrhine* for 70-84.9, *platyrrhine* for 85-99.9, and *hyper-platyrrhine* for 100 and over. The profiles of the nose were compared with the figures in *Notes and Queries* (1892). In speaking of the EYE, by *fold* is meant the Mongolian fold which covers the caruncle. All the irises have a brown colour, being either light, medium, or dark. The observations on the EARS were made by means of MS. notes and diagrams drawn up for me by Prof. A. Keith. He recommended that persons under fifteen years of age or over sixty should not be noted, and that as there is a very marked sexual difference, observations on men and women should be kept quite separate. Variations in every race are, within certain limits, so numerous that he suggested that at least a hundred of each sex should be observed; although the numbers examined of the several tribes is usually very small, their total number will probably be found sufficient to give a fair idea of the more common types of ears. The *types* of ears suggested by Dr. Keith are (1) "European": this applies only to the general shape; the folding, etc., varies enormously. (2) "Negroid": this resembles the "Orang type," but differs in being two-thirds of a circle; that is to say, the Negroid ear has a much greater breadth relative to its height than the ears of Europeans. (3) "Orang": this is the smallest and most degenerate form of ear, seen in its most typical form in the orang utan; it is the common female type. (4) "Chimpanzee": this is the largest and most primitive form of ear, and is found in its typical condition in the chimpanzee; it is commonly, but not always, set at a considerable angle to the head. *Angle*: The ear may be appressed (o), or it may stand out from

the head at an angle of less than 30° (1), between 30° and 60° (2), or over 60° (3). *Lobule*: This is never totally absent, but when it is 3 mm. or less from the middle of the curved base of the anti-tragus it may be called approximately so (0), when 3-10 mm. it is small (1), 10-15 mm. medium (2), over 15 mm. long (3). The lobule may be free or adhere partially or totally to the side of the face. *Descending helix*: The degree of folding varies; there may be none (0), under 2 mm. (1), between 2 and 4 mm. (2), between 4 and 6 mm. (3). *Darwin's point*: It may be absent (0), or present as a distinct tip (1), as an infolded tip (2), as an inrolled knob (3), or as a slight thickening of the infolded part of the helix (4); the position is constant in the upper posterior segment. *Tragus*: This may be absent (0), otherwise it varies in size measured from base to apex, under 3 mm. (1), between 3 and 5 mm. (2), or 5 to 7 mm. (3). Sometimes it has two apices. *Anti-tragus*: This also may be absent (0), or if present the size from base to apex measures as in the tragus under 3 mm. (1), between 3 and 5 mm. (2), or 5-7 mm. (3). *Anti-helix*: It is bent into an angle slightly or not at all (0), the angle does not reach the level of the helix (1), the angle is a little within or a little beyond the level of the helix (2), it is very prominent, distinctly beyond the level of the helix (3). Its prominence is a human feature.

As regards the HAIR, in all cases where there were a number of observations one or two of the oldest men had grizzled or even grey hair. The hair of the head is usually worn long and often attains a length of about two feet, but it is sometimes cut shorter and is occasionally very short. It is usually fairly abundant, but in all groups a few persons have scanty hair. The hair of the face is in all groups either absent or very scanty; the same applies to the body hair. The only scale of SKIN colours we had was that given in the *Notes and Queries on Anthropology* (2nd ed., 1892), but as this was obviously inadequate for the purpose, Dr. Hose prepared a scale for our use in the field, the shades of which have subsequently been as far as possible equated with those of Prof. von Luschan's Hautfarben-Tafel (Puhl and Wagner, Rixdorf); it is these numbers which appear in brackets in the following descriptions, and I have also attempted to describe them in English; the term cinamon is based on the colour of the stick cinnamon of commerce. The colours were usually matched from the inner aspect of the upper arm so as to avoid the darkening caused by the burning of the sun. Besides the information recorded on the cards, a number of additional data on skin colour collected by Dr. Hose are included in the synopses. As regards STATURE the subject is described as *short* when he measures less than 1.625 m. (5 ft. 4 in.), *medium* 1.625-1.724 m. (5 ft. 4 in. to 5 ft. 8 in.), and *tall*

1.725 m. and over; the subject had his eyes looking towards the horizon.

With the exception of the observations by Mr. R. Shelford, mainly on the Land Dayaks and Iban, which are duly noted, all the data on the living were collected by Dr. W. McDougall and myself, either separately or conjointly, and I have to thank him for permitting me to work up the results. Our thanks are due to Dr. Hose, at whose invitation we went to Sarawak, and without whose zeal, knowledge of the country, and wonderful influence over the natives this work could not have been accomplished. Mr. S. H. Ray also assisted us as amanuensis. Most of the figures were tabulated for me by Miss Barbara Friere-Marreco and the remainder by Miss Lilian Whitehouse, who also has greatly assisted me in drawing up this memoir.

I. MURUT GROUP

Seven KALABIT men and 3 women and 4 MURUT men were measured. No descriptive details of the Muruts are available.

Head-form: The cephalic indices show 7 to be dolichocephalic and 7 brachycephalic; the 3 women are slightly more dolichocephalic than the men, for whom the median is 78.5. One Kalabit is platycephalic, 1 mesocephalic, and 8 hypsicephalic as regards length-height, and all are hypsicephalic as regards breadth-height. Four Kalabits were noted as having oval heads, in 1 the occiput was prominent, 1 ovoid, and 1 woman ellipsoidal.

Face: Five Kalabits have pentagonal faces, being rather broad in 3, 2 were long and rather narrow, the jaws are narrow in 2. They show a marked tendency to prognathism, especially dental prognathism. The Kalabits are chamæprosopic as regards both the total facial and the upper facial indices, with one exception in both respects. The forehead has a slight tendency to be narrow and high. The cheek-bones are moderately prominent in 5 men and 1 woman and not prominent in 2 men and 1 woman. The lips are moderately full. The chin is rather small, and retreating in 3. *Nose*: One Murut is leptorhine, 2 Kalabit men are mesorhine, 6 are platyrhine, and 5 hyper-platyrhine. The root is high in 4 Kalabit men, narrow in 3, broad in 4 and 1 woman, and flat in 3 and 1 woman; the base is reflected in 3 of each sex, and straight in 2 men; the alæ are small in 4 men and 3 women, moderate in 3 men, and round in 1 of each sex; the nostrils are rounded in 5 men and 3 women, and wide in 2 men. *Eyes*: The aperture is narrow in 1 man, moderately open in 5 men and 1 woman, wide in 1 man and 2 women; it is straight with no fold in 5 men, straight with slight fold in 1 man, more or less oblique with slight fold in 1 man and 2 women, in 1 woman it is straight and the fold is more developed in the

right eye than in the left; the colour is medium in 1 man, dark brown in 5 men and 3 women. *Ears*: Type European in 3 of each sex, Negroid in 1 man, and intermediate in 2 men; angle prominent in 5 men and 3 women, slightly prominent in 2 men; lobule always distended, in 2 men it is adherent; descending helix infolded under 2 mm. in all but 1 man in whom it is under 4 mm.; Darwin's point absent in 3 men and 1 woman, doubtful in 2 men, infolded in 1 man, inrolled in 2 women; tragus under 3 mm. in 2 men, 3-5 mm. in the rest; anti-tragus absent in 4 men, and 1 woman, under 3 mm. in 3 men and 2 women; anti-helix below level of helix in 2 of each sex, about at the same level in 5 men and 1 woman.

Hair: It is straight to wavy in 1 of each sex, wavy in 3 men and 1 woman, wavy-curly in 1 man. The colour is rusty black in 7 men and 3 women. It is moderately abundant and long.

Skin: Four are lightest cinamon (12), 1 light cinamon (14), 1 cinamon (6), 2 pale fawn (pale 17), 2 dull fawn (17).

Stature: All but 1 Murut man are of short stature, 1 Kalabit man being only 1.485 m. (4 ft. 10½ in.), the 3 women are still shorter, 1 being 1.410 m. (4 ft. 7½ in.), the median for the Kalabits is 1.565 (5 ft. 1½ in.).

II. KLEMANTAN GROUP

1. South-western Group

(a) Forty-two LAND DAYAK men were measured by Mr. Shelford.

Head-form: The cephalic indices range fairly evenly from 73.5 to 86.9, 19 men being dolichocephalic; the median is 78.4.

Face: One is noted as very broad and 2 as prognathous. All but 1 are chamæprosopic as regards the total facial index and all but 6 as regards the upper facial. *Nose*: Nineteen are mesorhine, 17 platyrhine, and 6 hyper-platyrhine; 1 is noted as aquiline, 3 as straight but flat, and 2 have a low bridge; 2 have broad alæ, 1 having a very concave nose, broader than long with an index of 116.2, and wide nostrils, it is evidently abnormal. *Eyes*: A fold is mentioned in 18, of which 3 are slight and 2 pronounced, its absence is noted in 3; 5 have medium brown irises.

Hair: It is noted as straight in 6 and wavy in 2; it is black in 8, and 24 have abundant hair; the hair of the face is absent in 7 and sparse in 8, 1 had a stubby beard.

Skin: The colour of the skin is darker than that of other inland tribes, 19 being of a very dark warm cinamon (25) and 4 cinamon (6). It is noted in 1 as much darker when uncovered.

Stature: None are tall, 7 are medium, the rest short, 4 being under 1.5 m. (4 ft. 11 in.), the median is 1.577 m. (5 ft. 2 in.).

[Thirty-one male and 4 female Ulu Ayar Dayaks were measured by Nieuwenhuis, of these 5 were boys under 17, and all 4 females were girls of 17 and under. See vol. ii., p. 315, note 1.

Head-form: The cephalic indices range fairly evenly between 71 and 81.4, all but 5 are dolichocephalic, the median being 74.7.

Face: It is usually of medium breadth; 2 (*i.e.* 6 per cent) have broad faces. The bi-zygomatic breadth ranges from 125 to 145 mm., the median being 136 mm. *Nose*: The breadth-measurements range from 36 to 46 mm., the length-measurements being taken from root to tip are therefore not comparable. Eighteen males and 3 females are noted as having concave noses, 13 and 1 as having broad flat noses, none as straight or narrow, *i.e.* 60 per cent of the Ulu Ayars have concave ("depressed," "sunken," or "hollow") noses. *Eyes*: The Mongolian fold does not occur. The colour is dark.

Hair: All had straight hair except 1 man; it is generally rather scanty. The colour is black.

Skin: The colour is noted as black or blue-black in 10, brown and yellow in 5, light brown in 20.

Stature: None are tall, 3 are medium, and the rest short, 2 being under 1.5 m. (4 ft. 11 in.); the median is 1.551 (5 ft. 1 in.).]

(b) Seven MALOH men were measured by us.

Head-form: The cephalic index is essentially dolichocephalic, 3 being low brachycephals, the median 76.8. Two are mesocephalic in the length-height index and none in the breadth-height, all the remainder are hypsicephalic in both respects; 4 are pyriform, 2 oval, and 1 ellipsoidal in shape.

Face: Two are pentagonal, 2 rather broad, and 2 long; alveolar prognathism is noted in 3, 1 of which has also general prognathism. Two only are leptoprosopic in their total and upper facial indices. The forehead is somewhat narrow and high, the cheek-bones more or less prominent, the lips are usually moderately full, and the chin fairly well developed. *Nose*: One is mesorhine, 4 platyrhine, and 2 hyper-platyrhine; the profile is equally divided between straight and concave; the base is reflected in 5, deflected in 2; the alæ are rather small and the nostrils wide and rounded. *Ears*: Type European in 5 (1 doubtful), Negroid in 2; angle prominent in 5, slightly prominent in 2; lobule distended in all; descending helix infolded under 2 mm. in 5, 2-4 mm. in 2; Darwin's point absent in 5, inrolled in 2 (1 doubtful); tragus 3-5 mm. in 5 (2 doubtful), rather less in 2; anti-tragus absent in 1, doubtful in 1, under 3 mm. in 5; anti-helix below level of helix in 4, about at the same level in 3.

Hair: The hair is distinctly wavy and long; it is rusty black

in 5 and black in 2. There is a moderate amount on the face and none on the body.

Skin: Six are dull fawn (17).

Stature: All are short, 1 being 1.47 m. (4 ft. 9 $\frac{3}{4}$ in.); the median is 1.585 m. (5 ft. 2 $\frac{1}{2}$ in.).

2. Central Group

BARAWAN SUB-GROUP.—This consists of 1 Murik man, 1 Long Ulai man and 1 woman, 8 Long Kiput men, 3 Lelak men, 12 Barawan men and 5 women, 2 Sakapan men, 1 Kajaman, and 4 mixed breeds (*i.e.* mixed with other Klemantan blood).

Head-form: Of the longer series the Barawans are the more dolichocephalic, 6 men and 3 women have an index below 78, 1 Long Kiput man and only 4 others being dolichocephalic; the median of the whole series, excluding women, is 79. Most of the men and all the women are hypsicephalic; but 2 Barawans are platycephalic, and 1 Barawan and 2 mixed breeds are mesocephalic in length-height; 1 Long Kiput is platycephalic in length-height and breadth-height, 2 are mesocephalic in both respects, and 1 in length-height only; 1 Lelak is platycephalic in length-height and mesocephalic in breadth-height. The shape is noted as oval in 5 men and 3 women, ovoid in 1 of each sex, round in 3 men.

Face: Nine men and 3 women have a pentagonal face; it is oval in 1 man and 2 women, rather long in 5 men, square in 2 men, broad in 1 of each sex. All are chamæprosopic in both respects except 1 Barawan man as regards total facial index and 2 in the upper. The forehead is rounded or prominent in 8 men and 6 women, upright in 4 men and 1 woman, more or less sloping in 4 men, broad and low in 5 men, narrow in 4 men. The cheek-bones are large in 6 men and 1 woman, more or less prominent in 10 men and 3 women, moderate in 11 men and 2 women. The lips vary in thickness, 10 being thin and 7 more or less thick. The chin is fairly well developed except in 6 men.

Nose: One Lelak is leptorhine, 2 Long Kiputs, 3 Barawan men and 2 women and 2 Barawan mixed breeds are mesorhine; 5 Long Kiputs, 2 Lelaks, 6 Barawan men and 1 woman and 1 mixed breed, 1 Long Ulai man and woman and 2 Sakapans are platyrhine; 1 Long Kiput, 3 Barawan men and 2 women, 1 Murik and 1 Kajaman are hyper-platyrhine. The profile is straight in 10 men and 1 woman, more or less concave in 13 men and 5 women, slightly aquiline in 4 men; blunt tips were noted in 2 cases. The root is more or less depressed in 12 men and 4 women, not depressed in 7 men, broad and high in 3, high in 3, narrow in 3. The base is reflected or slightly so in 16 men and 4 women, straight in 9 and 1, slightly deflected in

1 woman; the alæ are small in 3 men and 4 women, moderate in 4 men, and wide in 5; the nostrils are round in 7 men and 5 women, oval in 10 and 1, and transversely oval in 2 men. *Eyes*: Aperture is moderate in 11 men and 2 women, small in 10 men, large in 1 man. It is straight with no fold in 3 men and 2 women, straight with a slight fold in 1 woman, slightly oblique with no fold in 8 men and 1 woman, slightly oblique with slight fold in 8 men and 2 women, in 1 Barawan man it is slightly oblique with a very marked fold, 11 Barawans have more or less oblique eyes of which 7 have a fold, 4 are straight, 1 of which has a slight fold. Four men have light brown irises, 2 of each sex dark brown, the remainder are medium. *Ears*: Type European in 5 Long Kiputs, 2 Lelaks, 8 Barawans and 2 mixed breeds, 1 Kajaman; Negroid in 1 Barawan mixed breed; orang in 2 Barawans. Angle slightly prominent in 1 Long Kiput, 2 mixed breeds and 1 Kajaman, rather more so in 1 Long Kiput, prominent in 1 Lelak, 5 Barawans. Lobule distended throughout, perforated in 2 Barawans, adherent in 1 mixed breed. Descending helix absent in 1 Long Kiput, infolded less than 2 mm. in 4 Long Kiputs, 1 Lelak, 11 Barawans and 2 mixed breeds, 1 Kajaman; 2-4 mm. in 1 Lelak, 1 Barawan mixed breed. Darwin's point absent in all except 1 Barawan and 1 mixed breed where it is an infolded tip. Tragus under 3 mm. in 4 Long Kiputs, 1 Lelak, 1 Barawan and 1 mixed breed, slightly more in 1 Lelak, 1 Barawan; 3-5 mm. in 1 Long Kiput, 9 Barawans and 2 mixed breeds, 1 Kajaman. Anti-tragus absent in 1 Long Kiput, 3 Barawans; under 3 mm. in 3 Long Kiputs, 2 Lelaks, 7 Barawans and 3 mixed breeds, 1 Kajaman; 3-5 mm. in 1 Long Kiput, 1 Barawan. Anti-helix below level of helix in 2 Long Kiputs, 5 Barawans and 1 mixed breed; about at same level in 3 Long Kiputs, 2 Lelak, 6 Barawans and 2 mixed breeds, 1 Kajaman. The 5 Barawan women have ears of European type; angle slightly prominent in 2, prominent in 3; lobule distended in all; descending helix infolded less than 2 mm. in 4, 2-4 mm. in 1; Darwin's point absent in all; tragus 3-5 mm. in all; anti-tragus absent in 2, under 3 mm. in 3; anti-helix below level of helix in 2, about at same level in 3.

Hair: Seven men and 2 women have straight hair, 17 and 3 wavy, and 2 men curly hair; the colour is rusty black in 13 men and 3 women, black in 12 and 3, brown in 1 man. It is generally abundant and long.

Skin: Three are cinamon (6), 6 light cinamon (14), 15 lighter still (12), 3 dull fawn (17), 3 pale fawn (pale 17), 4 pale pinkish buff (11).

Stature: Four men are of medium stature, 30 are short, of whom 2 men and all 6 women are below 1.5 m., 1 Barawan woman being only 1.395 m. (4 ft. 7 in.); the Barawans as a

whole are shorter than the others. The median for the whole series of men is 1.54 m. (5 ft. $\frac{1}{2}$ in.).

3. *Sebop Group*

Sixteen MALANG men and 4 women were measured.

Head-form: The indices show 10 men and 3 women to be dolichocephalic, 6 men and 1 woman brachycephalic; the median is 76.9 for the men. All are hypsicephalic, except 2 men in respect to length-height. The shape is described as ovoid in 7 men, oval in 2, round oval in 1 of each sex, and ellipsoidal in 4 men.

Face: It is pentagonal in 10 men and 3 women, ovoid in 1 woman, and lozenge-shaped in 1 man; 6 men have long faces and 2 broad. Alveolar prognathism is noted in 3 men, and superciliary ridges in 3. All are chamæprosopic except 1 of each sex in regard to the upper facial index. The forehead is full in 9 men and 1 woman, broad in 3 men and 1 woman, narrow in 4 and 1, low in 4 and 2, high in 4. The cheek-bones are more or less prominent in 12 men and 2 women, moderate in 2 men, and not prominent in 2 of each sex. The lips are moderately thin. The chin is rather small in 6 men; it is fairly well developed in 7 men and 4 women. *Nose*: 2 men and 1 woman are mesorhine, the rest platyrrhine, 2 men being hyperplatyrrhine. The profile is straight in 8 men and 1 woman, more or less concave in 4 men and 3 women, slightly aquiline in 2 men, high-bridged in 1, and slightly sinuous in 1; blunt tips are noted in 4 men and 3 women. The root is moderately high in 10 men and 1 woman, low in 6 and 3; it is narrow in 3 men and broad in 9 men and 3 women. The base is reflected in 12 men and 4 women, straight in 3 men; the alæ are small in 11 men and 4 women, and moderate in the remaining men; the nostrils are round in 9 men and 1 woman, wide in 4 and 1, long oval in 2 men and round oval in 1, narrow and elongated in 1 woman, large in 1 man, they are nearly or quite horizontal in 3 men. *Eyes*: The aperture is small or narrow in 7 men and 2 women, moderately open in 5 men and 1 woman; it is straight with no fold in 8 men and 1 woman, straight with a slight fold in 4 men, slightly oblique with no fold in 2 men and 1 woman, slightly oblique with fold in 2 of each sex, the fold being slight in 1 man. The colour of the iris is dark brown in 8 men and 4 women, medium in 7 men and light in 1. *Ears*: Type European in 13 men and 4 women (1 doubtful), approximately Negroid in 2 men, chimpanzee in 1 man; angle prominent in 11 men and 3 women, rather less in 3 men, slightly prominent in 2 men; lobule distended in all but 1 man; descending helix

absent in 2 women, infolded less than 2 mm. in 12 men and 1 woman (doubtful), 2-4 mm. in 4 men and 1 woman; Darwin's point absent in 15 men and 3 women, doubtful in 1 man, infolded in 1 woman (?); tragus under 3 mm. in 2 men, 3-5 mm. in 14 men and 4 women (1 doubtful), double in 3 men and 1 woman of these latter; anti-tragus absent in 6 men and 1 woman, trace in 2 men, under 3 mm. in 7 men and 2 women (1 doubtful), 3-5 mm. in 1 of each sex; anti-helix below level of helix in 11 men and 3 women (1 doubtful), about at the same level in 5 men and 1 woman.

Hair: It is wavy in character; the colour is rusty black in 14 men and 4 women, black in 2 men. It is usually long and abundant on the head; 4 men have slight moustaches.

Skin: Fourteen are lightest cinamon (12), 2 light cinamon (14), 9 pale fawn (pale 17), 2 light brown (near 17), 5 pale pinkish buff (11).

Stature: One man is tall, the rest are short, 2 men and all the women being under 1.5 m.; the median for the men is 1.535 m. (5 ft. $\frac{1}{2}$ in.).

Eight LONG POKUN men and 10 women were measured.

Head-form: The cephalic indices show 5 men and 4 women to be dolichocephalic, 3 men and 6 women brachycephalic; the median for the men is 76.9, for the women 79.4. One man is platycephalic, 3 men and 1 woman mesocephalic and the rest hypsicephalic as regards length-height, all are hypsicephalic as regards breadth-height, in each respect the women being markedly more hypsicephalic than the men. The shape is noted as oval in 1 man and 9 women, round oval in 1 of each sex, ellipsoidal in 1 man and pyriform in 4 men.

Face: In 5 men and 6 women it is more or less pentagonal, in 1 man and 2 women lozenge-shaped. All are markedly chamæprosopic both in total facial and upper facial indices. The forehead is narrow in 3 men and 1 woman, broad in 2 and 1, small in 2 women, high or moderate in 2 men and 6 women, fairly prominent in 1 and 2, low in 3 men. The cheek-bones are moderately prominent in 8 of each sex, very prominent in 1 woman, and not prominent in 1 woman. The lips are moderately thin in most cases, but are rather thick in 2 men and 1 woman. The chin is small in 3 men and 6 women (noted as not retreating in 2 women), but is fairly well formed. *Nose*: Four men and 5 women are mesorhine, the rest platyrhine, 1 of each sex having an index of 100. The profile is straight in 7 men and 4 women (the tip being blunt in 4 men and 2 women, and depressed in 3 men), concave in 4 women, "Chinese" in 1 man and 2 women. The root is broad in 4 men and 9 women (flat in 4 of the women), low in 3 men and 2 women, moderately high in 4 of each sex,

moderately narrow in 2 men; the base is more or less reflected in 8 men and 6 women, very much reflected in 1 woman, and nearly straight in 3; the alæ are small in 6 men and 8 women, moderate in 1 of each sex and wide in 1 of each sex; the nostrils are round in 3 men and 7 women, more or less widely open in 6 men and 5 women and small in 3 women. *Eyes*: The aperture is moderately open in 6 men and 7 women, wide in 1 of each sex and rather narrow in 1 man and 2 women; it is straight with no fold in 4 men and 6 women, straight with fold more or less developed in 2 men and 1 woman, slightly oblique with no fold in 2 men, slightly oblique with slight fold in 2 women, and oblique with a trace of fold in 1 woman. The colour is light brown in 1 man, medium in 6 men and 7 women, dark in 1 and 3. *Ear*: Type European in 7 men (2 doubtful) and 3 women, intermediate between European and Negroid in 1 man; angle prominent in 6 men and 1 woman; lobule distended, right adherent in 1 woman; descending helix infolded less than 2 mm. in 7 men and 1 woman, 2-4 mm. in 1 of each sex; Darwin's point absent in 2 men and 1 woman, doubtful in 2 men, distinct tip in one man; tragus under 3 mm. in 3 of each sex, being double in 1 man and 3 women, slightly larger in 2 men, being double in 1, 3-5 mm. in 3 men and 7 women, being double in 4 women; anti-tragus absent in 2 men and 5 women (1 doubtful), trace in 2 men and 1 woman, under 3 mm. in 4 men and 1 woman; anti-helix below level of helix in 6 men and 1 woman, about at the same level in 2 men (1 doubtful) and 1 woman.

Hair: It is straight in 1 man, straight to wavy in 1 man and 5 women, wavy in 5 and 3, wavy to curly in 1 man. The colour is rusty black in 7 of each sex and dark brown in 3 women. It is long and fairly abundant on the head; 2 men have beards, one only on the right side.

Skin: Seven are lightest cinamon (12), 1 with a trace of green, 5 are dull fawn (17), 2 pale fawn (pale 17), 3 pale pinkish buff (11).

Stature: Two men are of medium height, the rest short, the median being 1.59 m. (5 ft. 2½ in.); only 2 women are over 1.5 m. and 2 are under 1.4 m. (4 ft. 7 in.), the median being 1.47 m. (4 ft. 10 in.).

Five SEBOP men were measured.

Head-form: All but 1 are dolichocephalic, the median, being 75.3, 1 is platycephalic in regard to length-height, and 1 mesocephalic, the rest are hypsicephalic in both respects. The shape is pyriform in 2, oval to roundish in the remainder.

Face: It is pentagonal in 4, and narrow with rather prominent brow-ridge in 1. All are chamæprosopic in both respects. The forehead is full in 2 and low in 2. The cheek-bones are

more or less prominent in 4, 1 is not prominent. The lips are thin in 3 and moderate in 2. The chin is fairly well developed. *Nose*: Three are mesorhine, 1 platyrrhine, and 1 hyper-platyrrhine. The profile is concave in 2, straight in 1, and intermediate in 2; a blunt tip is noted in 1. The root is narrow and moderately high in 2, moderately broad in 2, moderately high in 1, and 2 are fairly broad and flat. The base is reflected in 3 and straight in 2; the alæ are small in 3, moderately large and rounded in 1, and wide and horizontal in 1. *Eyes*: The aperture is fairly open in 4, rather narrow in 1; it is straight with no fold in 3, and slightly oblique with a slight fold in 2. The colour is medium brown. *Ears*: Type European in 2, European to Negroid in 1; angle prominent in 2; lobule distended in 1, trace in 1, 3-10 mm. in 2, 10-15 mm. in 1; descending helix infolded less than 2 mm. in 2, 2-4 mm. in 3; Darwin's point absent in 2; tragus under 3 mm. in 1, rather larger in 1, 3-5 mm. in 3; anti-tragus under 3 mm. in 4, 3-5 mm. in 1; anti-helix below level of helix in 2, about at the same level in 3.

Hair: It is wavy in 3, straight to wavy in 1, curly in 1; the colour is rusty black in 4, dark brown in 1. It is fairly long and moderately abundant on the head; 1 man has a small moustache at angles of mouth, and 1 has a fairly good moustache and beard.

Skin: Two are lightest cinamon (12), 1 light brown (near 17).

Stature: All are short, 1 being under 1.5 m.; the median is 1.54 m. (5 ft. $\frac{1}{2}$ in.).

Ten LERONG men and 5 women were measured.

Head-form: The cephalic indices show 4 men and 1 woman to be dolichocephalic, 6 men and 4 women brachycephalic, the median being 78.5 for the men and 81 for the women. Three men are mesocephalic as regards length-height, otherwise both sexes are hypsicephalic both in length-height and breadth-height, the women being more so than the men. The shape is noted as ovoid in 5 men, pyriform in 3 men, oval in 3 of each sex, and round oval in 2 women (1 with vertical occiput).

Face: It is more or less pentagonal in 8 men and 1 woman, oval or ovoid in 4 women, broad in 1 woman, and long in 2 men; alveolar prognathism is noted in 1 of each sex and sunken temples and cheeks in 1 man. All are chamæprosopic as regards both total facial and upper facial indices, one man only being an exception in both respects. The forehead is good in 3 of each sex, fair in 3 men, rather narrow in 2 men and 1 woman. The cheek-bones are prominent in 8 men and 2 women, not prominent in 2 and 3. The lips are moderately thin in 4, men but tend to be thick in 2 men and 4 women. The chin is usually well developed, but is small in 2 women. *Nose*: Three men and 1 woman are mesorhine, the rest platyrrhine, 1 woman being

hyper-platyrrhine. The profile is straight in 4 men and 1 woman, straight to slightly sinuous in two men, "Chinese" in 1 woman, concave in 4 men and 3 women; blunt tips are noted in 6 cases and depressed tips in 3; the root is moderately high in 7 men, narrow in 2, more or less broad in 4 men and 1 woman, rather low in 2 and 1, broad and flat in 4 women. The base is more or less reflected in 6 men and 4 women, straight in 4 men; the alæ are small in 4 of each sex, moderate in 4 men, wide in 1 of each sex; the nostrils are rounded in 5 of each sex, and more or less widely open in 6 men, distended in 1 man. *Eyes*: The aperture is moderately wide in 9 men and 4 women, and rather narrow in 1 woman; it is straight with no fold in 4 men and 1 woman, straight with slight fold in 2 women (in one case trace of fold in right eye only), slightly oblique with trace of fold in 2 men and 1 woman and with fairly developed fold in 1 woman, slightly oblique with no fold in 1 of each sex, quite oblique with slight fold in 1 man. The colour is medium brown in 8 men and 5 women and dark brown in 1 man. *Ears*: Type European in 9 men and 4 women (3 doubtful), Negroid in one man; angle prominent in 8 men (1 doubtful), slightly prominent in 1 man; lobule distended in all but 1 man in whom it is medium; descending helix infolded less than 2 mm. in 9 men and 1 woman (doubtful), 2-4 mm. in 1 man; Darwin's point absent in 6 men, inrolled knob in 1 man; tragus under 3 mm. in 4 men, being double in 3, slightly larger in 1 of each sex being double in both, 3-5 mm. in 6 men and 4 women being double in 1 man; anti-tragus absent in 3 men and 4 women, under 3 mm. in 8 men; anti-helix below level of helix in 5 men, about at the same level in 5 men and 1 woman.

Hair: It is straight in 2 women, straight to wavy in 6 men and 3 women, wavy in 3 men. The colour is rusty black in 7 men and 3 women, light rusty black in 1 man, dark brown in 1 man and 2 women. It is nearly always abundant on the head, and is rather long, especially in the women.

Skin: Eight are lightest cinamon (12), 1 light cinamon (14), 2 cinamon (6), 4 pale fawn (pale 17).

Stature: One man is of medium height, the rest are short, 2 being under 1.5 m., the median is 1.52 (4 ft. 11 $\frac{3}{4}$ in.). Four women are under 1.5 m., one being only 1.39 m. (4 ft. 6 $\frac{3}{4}$ in.).

Seven MILANAU men, consisting of 6 Narom and 1 Miri, were measured.

Head-form: All are brachycephalic, but it should be remembered that deformation of the head is practised by these people (vol. i., p. 48), and it is probable that the cephalic index is very rarely normal, consequently the head indices may be neglected. Three

are flat behind and broad in the parietal region, of whom 2 are narrow in front and 1 broad, 3 are more or less ovoid.

Face: It is pentagonal in 4, the angle of the jaws is prominent in 1; the Miri man has an oval face pointed below, with small jaws and alveolar prognathism. All are chamæprosopic in regard both to total facial and upper facial indices. The forehead is low and broad in 1, high and broad in 1, low in 1, high in 2, and rather sloping in 1. The cheek-bones are prominent in 3 and moderately large in 4. The lips are moderately thin as a rule, in 1 they are fairly large. The chin is rather small in 4, and fairly well formed in 3. *Nose*: Four men are mesorhine and 3 platy-rhine, the highest index being 89.1. The profile is straight in 4, with blunt tip in 2, slightly concave in 2, and sinuous with blunt tip in 1; the root is high in 1, narrow and moderately high in 2, broad and moderately high in 3; the base is straight in 5, reflected in 1, and slightly concave in 1; the alæ are moderate in 3, and small in 1; the nostrils are rounded in 1, broad in 1, moderately oval in 1. *Eyes*: The aperture is moderately wide; it is straight with no fold in 1, slightly oblique with no fold in 3, more or less oblique with slight fold in 3. The colour of the iris is medium brown in 4 and light in 2. *Ears*: Type European in 2, European to Negroid in 1, European to chimpanzee in 1, chimpanzee in 1, orang in 1; angle prominent in 6, slightly prominent in 1; lobule absent in 1, trace in 3, being adherent in 1, small in 2, medium in 1; descending helix infolded less than 2 mm. in 6, 2-4 mm. in 1; Darwin's point absent in all; tragus under 3 mm. in 1, slightly larger in 1, 3-5 mm. in 5, being double in 2; anti-tragus under 3 mm. in 5, 3-5 mm. in 2; anti-helix below level of helix in 3, slightly below in 1, about at the same level in 2, distinctly beyond in 1.

Hair: One man had curly hair, 1 wavy, 1 straight to wavy, and 1 straight, but the character was difficult to determine as in all cases but one the hair was cut, being more or less closely cropped in 2 men. The colour is noted as black in 6, and rusty black in 1, and as fairly abundant on the head in 3; several had hair on the face, 2 had small moustaches, 2 had moustaches and short beards, 1 had small beard and moustache and thick eyebrows.

Skin: Three are cinamon (6), 1 light cinamon (14), 1 lightest cinamon (12), and 1 pale fawn (pale 17).

Stature: One is of medium height, the rest are short but none are under 1.5 m.; the median is 1.562 m. (5 ft. 1½ in.).

III. PUNAN GROUP

Eighteen PUNAN men and four women were measured by us and one man by Mr. Shelford.

Head-form: The cephalic indices show 3 men to be dolichocephalic, the rest of the men and all the women are brachycephalic, the median being 80.9 for the men and 81.2 for the women. Two men are platycephalic both in length-height and breadth-height, 1 is platycephalic in length-height but mesocephalic in breadth-height, 1 is platycephalic in length-height but hypsicephalic in breadth-height, 1 is mesocephalic in length-height but platycephalic in breadth-height, 1 of each sex is mesocephalic in both respects, 1 of each sex is mesocephalic in length-height but hypsicephalic in breadth-height, 1 woman is hypsicephalic in length-height and platycephalic in breadth-height, the rest are hypsicephalic in both respects. The shape is usually ovoid in the men, 2 are noted as pyriform; 3 women have round heads.

Face: The shape varies; it is oval in 4 men and 2 women, but owing to the general moderate prominence of the cheek-bones and the smallness of the chin, it becomes pentagonal (3 men) or even lozenge-shaped or triangular (2 men); 1 woman has a broad face and 1 man a somewhat square, while 2 men have long faces. Alveolar prognathism is noted in 1 case and superciliary ridges in 2. All are chamæprosopic except 2 men, 1 being leptoprosopic in regard to both total facial and upper facial indices, the other as to upper facial only. The forehead is upright in 3 of each sex, full in 5 men and 1 woman. The cheek-bones are prominent in 9 men, moderate in 6 men and 2 women, broad in 1 of each sex. The lips are moderately thin except in 2 men and 1 woman. The chin is usually fairly well formed; though small it is not retreating in 5 men. *Nose*: Eight men are mesorhine, 7 men and 3 women platyrhine, 4 men and 1 woman hyper-platyrhine. The profile is straight in 10 men and 1 woman, slightly concave in 6 and 1; the root is more or less depressed in 9 men and 2 women, fairly high and narrow in 4 men; the base is slightly reflected in 9 men and 4 women, straight in 7 men, and slightly deflected in 2 men; the alæ are usually moderately developed, rather thin in 4; the nostrils are oval in 13 or rounded in 4. *Eyes*: The aperture is moderate in 11 men and 1 woman, small in 5 and 2; it is straight with no fold in 5 men, slightly oblique with no fold in 3 men, slightly oblique with a slight fold in 6 men and 3 women and with a more developed fold in 1 woman, moderately oblique with moderate fold in 3 men and with slight fold in 1 man. The colour is light brown in 2 men, medium in 8, dark in 6 and 1 woman. *Ear*: Type European in 8, European to Negroid in 4; angle prominent in 6, more so in 2; lobule distended in 9, absent in 1, adherent in 2, being small in 1; descending helix absent in 3, infolded less than 2 mm. in 6, rather more in 1, 2-4 mm. in 2; Darwin's point a distinct tip in 2, doubtful in 1, absent in the rest; tragus under 3 mm. in 5, being double in 1, rather larger in 1,

3.5 mm. in 7, being double in 1; anti-tragus absent in 2, trace in 1, under 3 mm. in 10; anti-helix below level of helix in 5, about at the same level in 8.

Hair: It is straight in 6 men and 3 women, straight to wavy in 2 men, wavy in 8 men and 1 woman, wavy to curly in 1 man. The colour is rusty black in 12 men and 1 woman, black in 5 men, and dark brown in 1 man. It is usually fairly long and abundant on the head, but in 6 men it is noted as thin; 7 have a slight amount of hair on the face and 1 a moderate amount on the legs.

Skin: Fifteen are light cinamon (14), 15 lightest cinamon (12), 11 pale fawn (pale 17), and 6 dull fawn or light brown (17).

Stature: Two are of medium height, the rest short, 4 men being under 1.5 m.; the median is 1.55 m. (5 ft. 1 in.).

Three UKIT men were measured by Mr. Shelford. They are more brachycephalic than the Punan, their median index being 83.3, but are slightly less chamæprosopic, 2 being leptoprosopic in regard to the upper facial index. All 3 are mesorhine.

The Mongolian fold is very slight in 2. All have straight black hair. One is tall, measuring 1.735 m. (5 ft. 8¼ in.), the other 2 are short.

[Fourteen PUNAN men were measured by Nieuwenhuis.

Head-form: The cephalic indices range evenly between 77.5 and 86.1, the median being 81.3; all except 1 are brachycephalic.

Face: It is broad in 5 and medium in the rest. The bizygomatic breadth ranges from 132 to 145 mm., which is rather narrower than the range obtained by us, 130-154 mm. *Nose*: the breadth varies between 37 and 43 mm., whereas in the Punans measured by us the range was between 34 and 44 mm. The shape is noted as concave in 4, broad and flat in 10, i.e. 29 per cent have "depressed," "sunken," or "hollow" noses. *Eyes*: the Mongolian fold does not occur. The iris is dark.

Hair: It is uniformly straight and tends to be scanty. The colour is black.

Skin: The colour is light brown in 10, brown and yellow in 2, black or blue-black in 2.

Stature: None are tall, 4 are of medium height, the rest are short 1 being under 1.5 m.; the median is 1.569 m. (5 ft. 1¾ in.).]

IV. KENYAH GROUP

Twenty-six KENYAH men and 6 women were measured, consisting of 6 MADANG men, 9 Long Dallo men and 2 women, 9 Apoh men, 4 Long Sinong women, and two other men. All these may be taken as pure Kenyahs, and the following data are based thereon.

Head-form: The cephalic indices of the three groups given on Table A range from dolichocephaly to brachycephaly, and it is interesting to note that the Madangs, with a median of 78.1, have distinctly the narrowest heads, intermediate are the Long Dallo men, median 80.5, while the Apoh men, with a median of 84, have distinctly the broadest heads. The head in all is markedly hypsicephalic both as regards the length-height and the breadth-height indices. The shape is described as round in 8 men, oval in 2, ovoid in 3, square in 1, pyriform in 3, and long in 2. The 4 Long Sinong women are distinctly brachycephalic, the mean being 83.2, but the average is 85.1, owing to one having an index 93.8. They also are very hypsicephalic.

Face: Six men are recorded as having pentagonal faces, 3 broad and 3 long; alveolar prognathism is noted in 2. All are chamæprosopic as regards the total facial index, and all except 1 Madang and 2 Long Dallo men as regards the upper facial index. The forehead is upright in 10 men, 1 is noted as bulging and 1 as sloping. The cheek-bones are moderate in 12 men, prominent in 6 men (1 very marked) and 2 women, and broad in 1 of each sex. The lips are, as a rule, moderately full, but are thin in 3. The chin is fairly well developed. *Nose*: One man is leptorhine, 6 are mesorhine, 13 platyrrhine, 6 hyper-platyrrhine. The 2 Long Dallo women are mesorhine, the 4 Long Sinong women are strongly platyrrhine. The profile is straight in 14 men, a few others varied. The base is slightly reflected in 14 men, straight in 2; the alæ are broad in 5 men, small in 2, and the septum is disclosed in 2; the nostrils are wide in 8 men, elongated in 1. *Eyes*: The aperture is moderate in 10 men, wide in 6 men and 3 women, narrow in 7 men; it is straight with no fold in 6 men and 1 woman and with a slight fold in 5 men, slightly oblique with no fold in 5, and with a slight fold in 4 and 2 women, oblique with no fold in 1. The colour is light in 2 men and 1 woman, medium in 15 men and 1 woman, and dark in 7 men and 4 women. *Ears*: Data were obtained only for the Madang. Type European in 3 (2 doubtful), Negroid 1 (?); angle prominent 2 (?); lobule distended in 4, of medium size in 1 (?); descending helix infolded less than 2 mm. in 2, rather more in 1; tragus 3.5 mm. in 5, being double in 1, 5-7 mm. in 1; anti-tragus absent in 1, trace in 1, under 3 mm. in 3, 3-5 mm. in 1; anti-helix below level of helix in 2, about at the same level in 1.

Hair: It is straight in 7 men and 1 woman, wavy in 14 men and 2 women, curly in 2 men. The colour is dark brown in 3 men, rusty black in 15 men and 5 women, black in 5 men and 1 woman. It is usually long and moderately abundant on the head; face hair was observed in 2 men, and a small amount on the body in 5.

Skin: The average skin colour is various shades of cinamon;

11 are cinamon (6), 16 are light cinamon (14), 14 are lightest cinamon (12), 9 pale fawn (pale 17), 3 dull fawn or light brown (17), 6 pale pinkish buff (11).

Stature: 7 men (3 Madangs, 3 Long Dallos, 1 Long Tikan) are of medium height; the rest are short; the median is 1.61 m. (5 ft. 3 $\frac{1}{4}$ in.). The stature of the 6 women ranges from 1.42 m. (4 ft. 8 in.) to 1.57 m. (5 ft. 1 $\frac{3}{4}$ in.).

V. KAYAN GROUP

Twenty-one KAYAN men and 1 woman were measured.

Head-form: The cephalic index forms a gradual series with a median of 79.8, all except 5 being brachycephalic. The head is distinctly hypsicephalic, only 5 being mesocephalic as regards length-height. Five were noted as oval, 2 ovoid, 1 square ovoid, 3 round.

Face: The form varies, 3 being more or less pentagonal, 2 squarish, 2 round, and 5 oval. All are chamæprosopic except 1 man in the total facial and upper facial indices, and 1 of each sex in the upper facial index. The forehead is upright in 6, and rounded and full in 6. The cheek-bones are moderate in 14, and prominent in 3. The lips are moderately full, being noted as thick in 2 men. The chin is fairly well developed, with 3 exceptions. *Nose*: Ten are mesorhine and the remainder platyrhine, of whom 5 are hyper-platyrhine, 2 of these latter are boys (aged 15); the excessive platyrhiny is due mainly to the shortness of the nose in the three adults. The profile is straight in 16 and moderately concave in 3; the root is slightly depressed in 11 and high in 6; the base is reflected in 11 and straight in 4; the nostrils are transversely oval in 2, oval in 5, and round in 5.

Eyes: The aperture is narrow in 12 and medium in 4; it is straight with no fold in 8 and with a slight fold in 2, slightly oblique with no fold in 2 and with a slight fold in 6; 1 man with a straight eye and no fold is noted as having a lash fold which is the character of a Mongolian upper eyelid. The colour is light in 6, medium in 10, and dark in 3. *Ears*: Type European in 2, European to Negroid in 3, orang in 3; angle slightly prominent in 2; lobule distended in 5; perforated in 2; descending helix absent in 1, infolded less than 2 mm. in 8; Darwin's point absent; tragus under 3 mm. in 5, 3-5 mm. in 4; anti-tragus under 3 mm. in 8, 3-5 mm. in 1; anti-helix below level of helix in 4, about at the same level in 4, distinctly beyond in 1.

Hair: It is straight in 6, wavy in 12, wavy to curly in 1, and curly in 1 (Pl. 22); the colour is rusty black in 12, black in 6, and dark brown in 1.

Skin: The average skin colour is a light cinamon (14) or pale fawn (pale 17).

Stature: All but 3 of the men are of short stature, the median being 1.550 m. (5 ft. 1 in.).

[Forty-eight male and 30 female KAYANS were measured by Nieuwenhuis, also 1 Mahakam Kayan of each sex. Of these 5 were boys under 16 and 5 girls under 16, who will be omitted from the description where it is possible to distinguish them.

Head-form: The cephalic index of the men forms a gradual series from 75 to 85.4 with 6 higher indices; 8 are dolichocephalic, the median of the whole series of adult men being 81.1; that of the women ranges from 75 to 93.2, with a slight weakening in the series about where the median 82.5 occurs; one index, 97, falls considerably outside; 4 are dolichocephalic. The Mahakam man has an index of 78.3, the woman 74.1.

Face: One Kayan had a long face, 14 per cent (including children) had broad faces, the rest were medium. In our and his Kayans the bi-zygomatic breadth ranges from 132 to 150 mm., except that two of his are narrower, 126 and 129 mm. *Nose*: Breadth-measurements agree with ours. Two males and 1 female are noted as having concave noses, 35 and 20 as broad and flat, 9 and 8 as straight, 1 of each sex as narrow and straight. These characterisations are of course not mutually exclusive. No convex noses were observed; 4 per cent are concave ("depressed," "sunken," or "hollow"). *Eyes*: The Mongolian fold does not occur. The iris is always dark.

Hair: 28 per cent of the males and 17 per cent of the females had wavy hair, 1 man had curly hair, the rest straight. As a rule it is rather scanty, but 30 per cent of the Kayans had a moderate amount. The colour is black.

Skin: The colour is brown or yellow.

Stature: Two men are tall, 6 medium and the rest short, 6 being below 1.5 m., of whom 2 are under 18 years old; the median is 1.572 (5 ft. 2 in.). The women over 23 average 14 cm. shorter than the men; this is a large difference, as it is usually 10-12 cm., as in our Sarawak figures.]

VI. IBAN (OR SEA DAYAKS) GROUP

Fifty-six IBAN men were measured by us.

Head-form: The cephalic index forms a gradual series, the median being 83, and therefore shows brachycephaly. The head is usually hypsicephalic, but 1 is platycephalic as regards breadth-height, 2 are mesocephalic both in length-height and breadth-height, 5 are mesocephalic in length-height and 3 in breadth-height. Thirteen are noted as round, 7 as ovoid, 4 as oval, several had broad parietal and narrow frontal regions producing a pyriform norma verticalis.

Face: The form is noted as pentagonal in 10, oval in 5, broad oval in 4, the narrowness of the jaw producing the pentagonal shape. The majority are chamæprosopic, but 1 is leptoprosopic in total facial and upper facial indices, and 7 are leptoprosopic in upper facial index. The forehead is generally full or slightly bulging, but may be straight and vertical; 3 are noted as being sloped. The cheek-bones are prominent in 20, and moderately so in 24. The lips are moderately full. The chin is small and moderately prominent. *Nose*: Sixteen are mesorhine, 21 platy-rhine, and 19 hyper-platyrrhine. The profile is concave in 23, straight in 18 and nearly so in 4; the root is more or less high in 19, more or less depressed in 20, in most cases it is broad or moderately so; the base is straight in 24, reflected in 25, deflected in 3; the alæ are wide in 8, moderate in 6, small in 9; the nostrils are oval in 10, transversely oval in 8, round in 13, wide in 9. *Eyes*: The aperture is narrow in 13, medium in 18, wide in 3; it is straight with no fold in 10 and with a slight fold in 11, slightly oblique with no fold in 10 and with a moderate fold in 21. The majority are normal as regards the eyelashes, but 3 have a distinct Mongolian character and 5 have it slightly. The colour is intermediate in 25, dark in 22, light in 5, 4 cases were noted with a bluish margin to the iris. *Ears*: Type European in 31, European to Negroid in 2, Negroid in 2, orang flattened above in 1; angle slightly prominent in 22, rather more so in 1, prominent in 8, more so in 1, very prominent in 1; lobule distended in 10 and perforated in 5, very small in 1, small in 13, being adherent in 4, rather small in 1, medium in 10, 1 being adherent, 2 perforated, and 1 doubtful; descending helix absent in 2, infolded less than 2 mm. in 23, 2-4 mm. in 13; Darwin's point an infolded tip in 1, an inrolled knob in 2, absent in the rest; tragus under 3 mm. in 11, being double in 1, slightly larger in 1, 3-5 mm. in 25, being double in 3, 5-7 mm. in 1; anti-tragus absent in 4, under 3 mm. in 24, 3-5 mm. in 8, 5-7 mm. in 1; anti-helix below level of helix in 23, about at the same level in 15.

Hair: It is straight in 16, wavy in 26, curly in 2, 1 being described as crisp. The colour is rusty black in 26, black in 17, and dark brown in 1. Eight men had a slight amount of hair on the face; the body hair is absent or very scanty, but one had a quantity on his legs.

Skin: Five are dark warm cinamon, 27 cinamon (6), 5 light cinamon (14), 11 dull fawn (17), 11 light brown (near 17), 5 various shades of a light greenish sepia (light 31), 3 a still lighter greenish sepia.

Stature: One man is tall, 11 are of medium stature, and the remainder short, 2 being under 1.5 m.; the median is 1.585 m. (5 ft. 2½ in.).

Thirteen SIBUYAU men were measured by Mr. Shelford and 1 by us.

Head-form: All but two are brachycephalic, the median being 83. Mr. Shelford did not measure the radii and so the height indices cannot be given.

Face: All are chamæprosopic with regard to the total facial index and all except 3 in the upper facial index.

Nose: Two are leptorhine, 7 mesorhine, and 5 platyrhine.

Stature: All the men are short, 3 being under 1.5 m.; the median is 1.535 m. (5 ft. $\frac{1}{2}$ in.).

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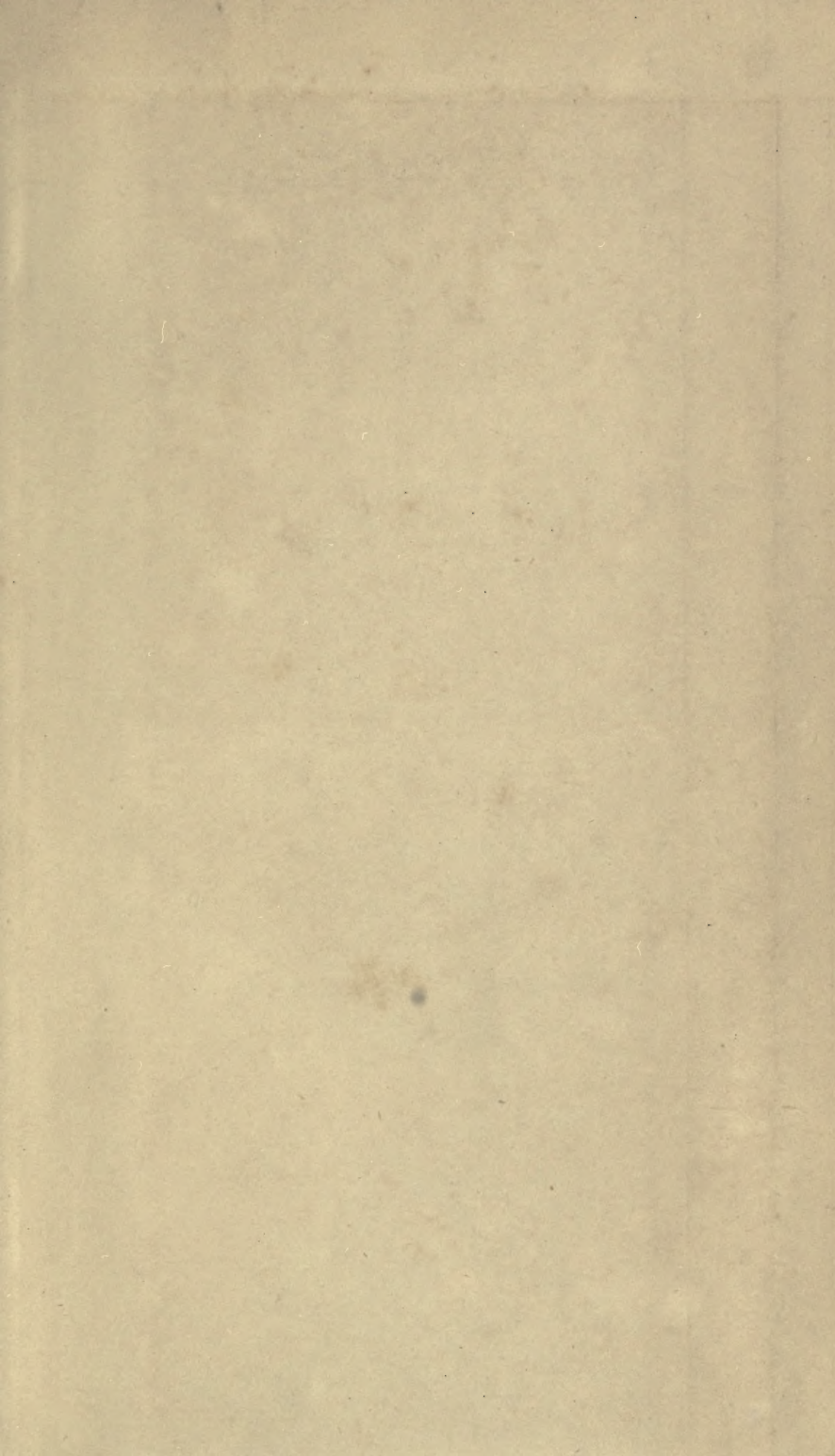
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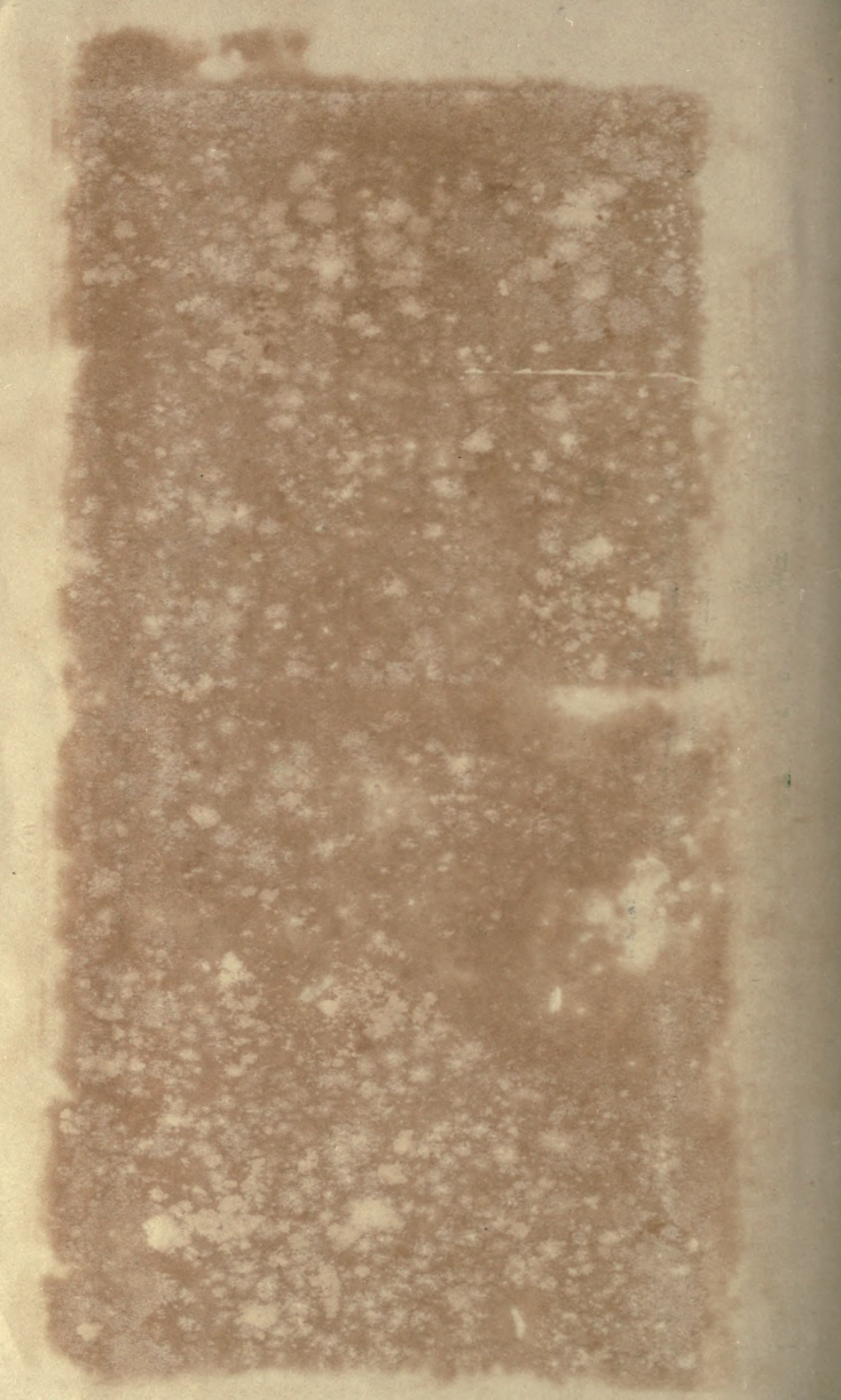
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